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The
CHRISTIAN CENTURY

Published Weekly

America's Atomic Atrocity

An Editorial

The Attack on Niemöller

By G. Bromley Oxnam

C. O.'s in the Caribbean

By Walter R. Clyde

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In This Issue

G. Bromley Oxnam

is president of the Federal Council of the Churches of Christ in America and bishop of the Methodist Church for the New York area. He was recently appointed chairman of the national council of the Service Men's Christian League, a cooperating agency of 30 Protestant denominations formed to supervise ministry to service men. Bishop Oxnam was the first American churchman to interview Pastor Martin Niemöller after the German Confessional Church leader's release from a concentration camp with the end of hostilities in Europe. That interview was reported in The Christian Century for June 13. Before being elected to the episcopacy by his church, Bishop Oxnam was president of De Pauw University, Greencastle, Indiana. He is the author of a number of books, the latest of which, *Preaching in a Revolutionary Age*, contains the Lyman Beecher lectures on preaching at Yale University for 1944.

Walter R. Clyde

is dean of the Evangelical Seminary of Puerto Rico, a Protestant interdenominational training school located at Rio Piedras. An article by Mr. Clyde on religion in Puerto Rican politics, which appeared in The Christian Century for October 11, 1944, attracted wide attention.

Robert W. Root

has recently joined the staff of the World Council of Churches in Geneva, where he serves in the department of information. For the past eight years he had been on the editorial staff of the *Des Moines Register and Tribune*. Mr. Root has been appointed staff correspondent of The Christian Century, and will provide regular news from central Europe.

The Christian Century

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Calendar of Coming Events

Aug. 19-31. Ohio Christian Youth Camp, Indianola.

Aug. 24-Sept. 3. Annual Camp Meeting, Ocean Grove, N. J.

Aug. 25-29. Ohio Friends Yearly Meeting, Stillwater.

Aug. 26-31. Pastors' Institute on Counseling in Civilian-Veteran Readjustment, College Camp, Wis.

Aug. 26-Sept. 2. Annual Camp Meeting, Winona Lake, Ind.

Aug. 26-Sept. 3. Northern Baptist Conference on Music and Religious Drama, Green Lake, Wis.

Aug. 27-Sept. 2. Brethren Conference, Winona Lake, Ind.

Aug. 28-30. Episcopal Clergy Conference, Evergreen, Colo.

Aug. 31-Sept. 2. Conference on Community Goodwill, Washington Lake Camp, Mich.

Sept. 4, 5. United Presbyterian Synod of New York, New York city.

Sept. 4-9. United Brethren Conference, Winona Lake, Ind.

Sept. 7-9. Conferences on Community Goodwill, Camp Wakeshma, Camp Copneconic and Port Huron Community Camp, Mich.

Sept. 8, 9. Labor and Co-op Conference, Racine, Wis.

Sept. 9-Nov. 2. Rochdale Institute, Lake Geneva, Wis., and Chicago.

Sept. 10, 11. New York and New Jersey Ministers' Retreat, Elmira, N. Y.

Sept. 14-16. Conferences on Community Goodwill, Camp Manikiwa and Apple Blossom Lodge, Mich.

Sept. 17, 18. Pastors' Conference, Hartford, Conn.

Sept. 25-28. Annual Meeting, State Secretaries Association, St. Louis, Mo.

Sept. 25-30. First Friends Yearly Meeting, Richmond, Ind.

Sept. 30-Oct. 7. Religious Education Week.

Oct. 1-5. Committee on Town and Country, Philadelphia.

Oct. 4-13. Walter Wanger Lectures, Occidental College, Los Angeles.

Oct. 9-14. Kansas Friends Yearly Meeting, Wichita.

Oct. 10. Suffolk North Association of Congregational Churches, Somerville, Mass.

Oct. 15. Annual Religious Education Conference, Evanston, Ill.

Oct. 15-21. National Bible Week.

Oct. 20, 21. National Conference on the Foreign Born in Postwar America, New York.

Oct. 21. Laymen's Sunday.

Nov. 7-11. Baltimore Friends Yearly Meeting, Baltimore.

Nov. 11. Men and Missions Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE FIRST beneficiary of Japan's surrender is to be Emperor Hirohito. This is the principal explanation of the delay between the issuance of the imperial rescript of surrender and the actual laying down of arms by the Japanese armies. A fact that has too easily been forgotten is that the emperor's authority over considerable sections of the Japanese army is tenuous and in some places non-existent. The time granted for members of the imperial family to fly to army headquarters in various places in east Asia is being used in a final effort to establish that authority. If this effort fails, further bloodshed is certain. The Asiatic war may continue indefinitely. But what happens if it succeeds? The fighting will stop, but we shall bear the responsibility of having placed in actual rule in Japan a man whose claims to absolute power exceed those of any other totalitarian dictator in modern times. The end of the war thus confronts us with this sorry dilemma. In our attempt to "use the emperor for our own purposes" we shall repeatedly have to ask: Who is using whom? And for what purposes?

Surrender Delay to Build Up Emperor

China Moves Toward Open Civil War

THE UNEASY ARMISTICE between the Communist and the nationalist governments in China was badly strained by the announcement of the Japanese surrender. When Yenan moved to receive the surrender of imperial forces in north China, Marshal Chiang denounced this act and ordered the Communists never again to act independently. He ordered the Japanese to surrender only to accredited representatives of Chungking. Whether the emperor's troops obeyed, thus joining forces with their erstwhile foe, was hidden from Western eyes behind the veil of censorship. But Yenan spurned Chiang's command and started a general movement toward the coastal cities of the north with Chungking announcing that it would move troops by air. If the Communists win the race they will have opened a gateway to Manchuria with the evident intention of effecting a junction with Soviet armies. This situation returns China to the state of affairs which existed before the 1937 invasion of the continent by Japan. It poses grave problems for the United States. Since our last effort to reconcile the two Chinese governments failed some months ago, no secret has been made of our backing of Chungking. But how far can we go? We do not believe the American people will or should support armed intervention. Yet if we occupy Shanghai and other port cities, we may find ourselves involved in war without intending any such result. The answer to this question, as to many others, may lie with Russia. She has just concluded a treaty with the Chungking regime which, it is said, settles all outstanding questions of Chinese-Russian relations. But the terms of this settlement are not yet known.

Do We Have a Secret Deal with Russia?

A MAJOR RESULT of the war is that it leaves the United States and Russia facing each other in the Pacific. The fall of Japan has created the same kind of power vacuum in east Asia that the collapse of Germany made in Europe. How will that vacuum be filled? At the moment it is necessary to turn to Manchuria and north China for the answer. Russia's intentions may be forecast by the movement of her massive armies down Manchuria's railroads, which she once controlled, in the direction of Dairen, the port she lost to Japan in 1905. The broad configuration of our future policy is seen in the naval bases stretching across the Pacific to Okinawa. A hint that we may not stop short of Asia is contained in President Truman's statement to a post-surrender press conference that we intend to set up a government in Korea. If we assume responsibility for Korea, we shall have a frontier on Manchuria. Perhaps we also

have ideas concerning what should be done with that country, 90 per cent of whose population is Chinese. Premier T. V. Soong, who came directly to Washington from Moscow, wants light on that question. It is certain to be high on his list of subjects for discussion in the national capital. He is probably seeking to learn the truth of a report which appeared in the *Sunday Observer* of London that President Roosevelt had concluded an agreement with Stalin which makes Manchuria a Russian protectorate. The five points of the agreement, said to have been made before the Yalta conference, restore the Chinese Eastern Railway to the Soviet Union, unite Outer and Inner Mongolia in a Soviet-dominated republic, create a similar state in Manchuria, annul the Portsmouth treaty of 1905, and give southern Sakhalien and some of the Kurile islands to Stalin. We find it difficult to believe that any representative of this country would consent to such a betrayal of China as this would represent. We are certain that the American people will not tolerate such a deal for one moment.

Legislators and Liquor

A PSYCHIATRIST, Dr. Michael Miller, a member of the staff of a federal mental hospital, aroused defensive indignation among senators and congressmen by issuing a statement to the effect that alcohol is a damaging factor in legislation because so many members of both houses of Congress are habitually more or less intoxicated. Further, he charges, our state department and our diplomatic representatives abroad are frequently befuddled with drink, and the foreign offices of other powers, knowing this weakness, find that liquor is "the most potent weapon in foreign policy when dealing with Americans." We have no intimate knowledge upon which to base either acceptance or rejection of this theory. The diplomats have been diplomatically silent on the subject, but Congress found voice immediately. One congressman defended his colleagues by saying that half of them are total abstainers—a rebuttal reminiscent of the editor who, having stated in print that "half the members of the city council are crooks," phrased his forced retraction in a headline declaring that "half the members of the city council are not crooks." Dr. Miller is familiar with the symptoms of alcoholism. He is, indeed, engaged in a project for developing more effective methods of rehabilitating alcoholics. Some characteristics which he observes in many congressmen, and which he considers due to alcoholic indulgence, are: "Repetitive verbalization and rationalization, a tendency often noted in congressmen who repeat words and ideas over and over; vulgarity, rudeness and belligerency; wishful amnesia, [the tendency] to forget important facts of significance to the public welfare; impaired judgment." It would be unjust to pin this blanket indictment on individuals. Citizens should not without further evidence assume that their particular representatives or senators are alcoholically incapacitated when important public business is being transacted. But there is ground for suspicion that, among the half of the congressmen who drink, there are some who take more liquor in business hours than they would be willing to allow the driver of a taxicab or the pilot of a plane in which they were passengers. Yet the congressman's business is even more delicate and his possible lapses of judgment have farther-reaching effect. Incidentally, a current report says that General de Gaulle, who is due to arrive in Washington very soon, is bringing five hundred bottles of the finest champagne in his kit of diplomatic tools.

Peace Reigns Among Churches In Atomic Bomb City

EARLY SETTLERS of Oak Ridge, away back in 1943, were in the dark concerning what they were doing in the great government plant which had sprung up in the Tennessee hills. But they had a clearer idea of what they wanted in a religious organization. It was already evident, according to Religious News Service, that the mysterious enterprise in which they were engaged was bringing people of every denomination to their rapidly expanding community. So they worked out a plan by which members of various groups could worship peacefully together. They formed the "United Church." The interesting thing about this church was that it had no members. Each of its communicants was enrolled as an associate member, leaving his former denominational affiliation, if any, untouched. Soon the first congregation became two. These increased until there were six churches and seven Sunday schools. The enterprise continues under the direction of a board of twelve, supplemented by five trustees. This board raises a budget of $25,000 a year without aid from home mission funds of any denomination. Each week from two to four thousand persons worship in churches, schools and theaters and 2,500 children receive religious instruction in the Sunday schools. Faith in the lordship of Christ and acceptance of the Bible as the word of God are the only doctrinal confession required of associate members, says B. M. Larsen, the director. Religious News Service observes that peace reigns in Oak Ridge, even though six denominations have also started congregations among the city's 75,000 people. They do not say whether these additional churches receive home mission funds.

Negroes Face Job Crisis

FIVE MILLION American workers are going to be out of jobs within the next four months, according to the most conservative authorities. How many of them can shift from war work to peacetime work will depend upon the promptness of industry's shift in that direction. But there is no ground for expectation that the change-over can be made without delays which will leave very large numbers without employment and therefore without income for a considerable time. The pink slips are already appearing in pay envelopes by the thousands as army and navy contracts running into the millions are being canceled. The fortunes of Negro workers in this period will be an index of the genuineness of the country's

democracy. Of the ten million war workers, it is estimated that two million are Negroes. It is just that they should take their chances with the others. But will they get their chances on an equal basis? Or will the old and unfair rule, "last hired and first fired," again operate? This will be a time of testing. When there was desperate need of manpower, Negroes got jobs, though even then there were areas in which there was discrimination against them as long as possible. Now that there is a surplus of manpower, government and industry alike are on their honor to deal fairly with this element among the citizens of America. We may be very sure that Negro leaders are keenly aware of this situation and are watching it not without some forebodings based on previous experience. There is no disputing the fact that, in normal times, the Negro does not have a fair share of economic opportunity. The days just ahead are not going to be normal times. They are going to be an exceptionally trying period. It is therefore just the time to make a special effort to correct the old injustice. If we can learn how to be fair under conditions that tempt to unfairness, the moral and social gain should be permanent. America has a chance, in the readjustment of industry and employment to peacetime production, to step up her democracy to a level not hitherto attained.

The Mighty Atom Blasts Military Training

AMONG the things that the atomic bomb has demolished is the argument for a large permanent army and a continuing program of universal military training or peacetime conscription to sustain it. A month ago, it seemed almost certain that Congress would enact a law requiring all young men to have at least a year of military training. Now it seems almost certain that it will not. The atomic bomb has changed the picture of any future war. "National defense" has always been the plea of those who want a large standing army and military training for all youth, the idea being that the country would be safe if everybody was ready to leap to arms the moment a foreign foe landed on our shores. Now it is evident that armed invasion will hereafter be the least of our worries. Military training on a large scale, in the old sense, has become simply irrelevant to national defense. We need something else, but we don't need that. The changed conditions have come so suddenly that there has not yet been time to decide what we do need. When the President says, as he did the other day, that he will recommend a scheme of universal military training but not peacetime conscription, one can suspect that he is using the old phrase because no other has yet been invented, but that he is not using it in the old sense. Whatever he means, it will be wise for both the President and the nation to make no hasty commitment to any permanent plan for the training of youth for the national defense, and that for two reasons: First, no one knows yet what kind of training will be needed under the new conditions. Second, a peacetime program can best be formulated when the mind of the nation has again been attuned to peace. Any scheme of "military training," in whatever sense, that might be adopted practically at the moment when "cease firing" is being sounded, and before the national mind has been demilitarized, would almost certainly be one that would be resented and resisted when the mood of peace has been established. There must be some psychological reconversion before a just and durable youth program can be formulated.

UNRRA Needs More Resources

THE SUDDEN turn of events in the Far East has directed attention to the tremendous need for relief and rehabilitation in that region. There is of course nothing sudden about the need, but the end of the war in China, the Pacific islands and the East Indies has brought the possibility of doing something to meet it. The vastness of the areas and of the numbers of people involved makes this probably the largest relief enterprise ever undertaken by man. There are millions of displaced persons to be returned to their homes. There is even more immediate need of food and clothing and medical supplies. In the farther-reaching programs, but equally important, is the provision of agricultural implements, seed, and whatever else is necessary in order to restore production of the means of subsistence. It is not a question of giving to the stricken populations of Europe and Asia a high, or even a comfortable, standard of living, but of keeping them alive until they can get on their own feet. Doubtless there are some who expect "rich America" to do everything for them, and most of the nations which are members of the United Nations Relief and Rehabilitation Administration have not paid their quotas. But we have a Christian duty to perform—yes, and a Jewish duty, for American Jews are doing their full share. Mr. Lehman has asked for $500,000,000 in addition to the original estimate of a billion and a half for 1946. This means, of course, not sending money but sending supplies, including some of the things of which we do not have an abundance in this country. We have had our troubles with the shortage of meat and butter, but not many Americans have actually gone hungry on that account. If we could see with our own eyes the state of starvation which millions in Europe and Asia are confronting, we would not complain of the lack of porterhouse steaks.

Churchill Enters Lists As Opposition Leader

ANGLO-RUSSIAN differences concerning eastern Europe were forcibly brought to the attention of the House of Commons when former Prime Minister Churchill took the floor for his first speech as leader of "his majesty's loyal opposition." The principal object of Mr. Churchill's attack was Russia. All of eastern Europe, he declared, is trembling in fear of the policeman's club. Admitting that a strong hand on the reins of government will be necessary in this "gaunt" area for some time, he nevertheless declared that freedom from fear must include freedom from police tyranny as well

as freedom from rule by unwanted national regimes. (Since he was speaking of Europe, his remarks did not attempt to cover police government in India.) The most revealing part of his address, however, dealt with Poland. It is "not a good augury for the future of Europe," he declared, that the provisional western frontier agreed upon at Potsdam for Poland should sever from Germany one-fourth of her arable land. Granting that Poland should have been recompensed for her losses, this concession went "far beyond what necessity or equity requires." He went on to observe that "there are few virtues the Poles do not possess and few mistakes they have ever avoided." This remark, dropped with the usual Churchillean flair into the middle of his address, was slightly beside the point. The Poles were not in the saddle at Potsdam and were not represented at Yalta, where many of the Potsdam decisions were initially made. The first appearance of Britain's war leader in the role of chief opponent of the party in power reveals however that Mr. Churchill's service to the western democracies is far from ended. He receives attention when he speaks and the Labor government dare not ignore him.

America's Atomic Atrocity

SOMETHING like a moral earthquake has followed the dropping of atomic bombs on two Japanese cities. Its continued tremors throughout the world have diverted attention even from the military victory itself. Its effect in America is expressed in the letters which appear on pages 982-84. This correspondence and much more like it came spontaneously to The Christian Century following the publication of the facts concerning the extinction of Hiroshima and Nagasaki. None of these letters was elicited by any comment in these pages on the moral implications of the use of the atomic bomb by our forces. These writers speak for themselves. Their letters underline the horror and revulsion, the sense of guilt and shame, the profound foreboding with which the impetuous adoption of this incredibly inhuman instrument has been greeted in this country. It is our belief that the use made of the atomic bomb has placed our nation in an indefensible moral position.

We do not propose to debate the issue of military necessity, though the facts are clearly on one side of this issue. The atomic bomb was used at a time when Japan's navy was sunk, her airforce virtually destroyed, her homeland surrounded, her supplies cut off, and our forces poised for the final stroke. Recognition of her imminent defeat could be read between the lines of every Japanese communique. Neither do we intend to challenge Mr. Churchill's highly speculative assertion that the use of the bomb saved the lives of more than one million American and 250,000 British soldiers. We believe, however, that these lives could have been saved had our government followed a different course, more honorable and more humane. Our leaders seem not to have weighed the moral considerations involved. No sooner was the bomb ready than it was rushed to the front and dropped on two helpless cities, destroying more lives than the United States has lost in the entire war.

Perhaps it was inevitable that the bomb would ultimately be employed to bring Japan to the point of surrender. (This, however, is contradicted by the astonishing report of the past few days that General MacArthur conveyed to President Roosevelt last January and that the President summarily rejected peace terms essentially the same as those finally accepted.) But there was no military advantage in hurling the bomb upon Japan without warning. The least we might have done was to announce to our foe that we possessed the atomic bomb; that its destructive power was beyond anything known in warfare; and that its terrible effectiveness had been experimentally demonstrated in this country. We could thus have warned Japan of what was in store for her unless she surrendered immediately. If she doubted the good faith of our representations, it would have been a simple matter to select a demonstration target in the enemy's own country at a place where the loss of human life would be at a minimum.

If, despite such warning, Japan had still held out, we would have been in a far less questionable position had we then dropped the bombs on Hiroshima and Nagasaki. At least our record of deliberation and ample warning would have been clear. Instead, with brutal disregard of any principle of humanity we "demonstrated" the bomb on two great cities, utterly extinguishing them. This course has placed the United States in a bad light throughout the world. What the use of poison gas did to the reputation of Germany in World War I, the use of the atomic bomb has done for the reputation of the United States in World War II. Our future security is menaced by our own act, and our influence for justice and humanity in international affairs has been sadly crippled.

We have not heard the last of this in Japan itself. There a psychological situation is rapidly developing which will make the pacification of that land by our occupying forces—infinitely delicate and precarious at best—still more difficult and dubious. In these last days before the occupation by American forces, Japanese leaders are using their final hours of freedom of access to the radio to fix in the mind of their countrymen a psychological pattern which they hope will persist into an indefinite future. They reiterate that Japan has won a moral victory by not stooping as low as her enemies, that a lost war is regrettable but not necessarily irreparable, that the United States has been morally defeated because she has been driven to use unconscionable methods of fighting. They denounce the atomic bomb as the climax of barbarity and cite its use to prove how thin the veneer of Christian civilization is. They declare that Japan must bow to the conqueror at the emperor's command, but insist that she must devote all her available energies to scientific research. That of course can mean only one thing—research in methods of scientific destruction. Some officials have openly admonished the people to dis-

cipline themselves until the day of their revenge shall come.

Vengeance as a motive suffers from no moral or religious stigma in Japanese life. In the patriotic folklore of that land, no story is more popular than that of the Forty-Seven Ronin. It is a tale of revenge taken at the cost of their lives by the retainers of a feudal lord on an enemy who had treacherously killed their master. Every Japanese child knows that story. Until 1931, when Japan took Manchuria, the sacred obligation of retaliation was directed against the nations which had prevented Japanese expansion in that area and then had expanded their own holdings. After that it was aimed at white imperialism which was held to be the enemy of all people of color in the world, and particularly those in east Asia. In each case the justification of revenge was found in a real weakness in the moral position of the adversary. Our widespread use of the diabolic flame-thrower in combat, our scattering of millions of pounds of blazing jellied gasoline over wood and paper cities, and finally our employment of the atomic bomb give Japan the only justification she will require for once more seeking what she regards as justified revenge.

But there will be others. The terms of the surrender rightly strip from Japan the empire which she has acquired by force in the past half-century. But the British, French, Dutch, Belgian and Portuguese empires, each created by the same methods Japan has attempted to employ, stand intact. Undoubtedly, Russia will recover some of the rich concessions in the Asiatic mainland which Japan gives up, and it appears likely that China will return to the condition of civil strife which made Japanese economic relations with her a constant source of intolerable confusion. American might, it will seem to Japanese, is re-establishing this state of affairs in the interest of white imperialism. From that view it is not a long jump to the conclusion that any people which plots successful revenge against a nation that uses such methods to serve such ends is rendering Asiatic humanity a service.

The Japanese leaders are now in the act of creating a new myth as the carrier of the spirit of revenge. The myth will have much plausible ground in fact to support it. But its central core will be the story of the atomic bomb, hurled by the nation most reputed for its humanitarianism. Myths are hard to deal with. They lie embedded in the subconscious mind of a people, and reappear with vigor in periods of crisis. The story of the bomb will gather to itself the whole body of remembered and resented inconsistencies and false pretensions of the conquerors. The problem of spiritual rapprochement between the West and the Japanese will thus baffle the most wise and sensitive efforts of our occupying forces to find a solution. Yet our theory of occupation leaves us with no chance ever to let go of our vanquished foe until the roots of revenge have been extirpated. The outlook for the reconciliation of Germany with world civilization is ominous enough, but the outlook for the reconciliation of Japan is far more ominous.

The future is further complicated by the fact that the Christian church, which holds in its hands the only power of radical reconciliation, has also suffered a heavy blow. The atomic bomb can fairly be said to have struck Christianity itself. Only Christianity has the required resources for the problem of reconciliation at the deep spiritual level where it must finally be resolved. The Christian people of this country have been looking forward to the revival of their mission in Japan on an unprecedented scale, and on a broader and more cooperative basis than in the past. The same bomb that extinguished Hiroshima and Nagasaki struck this missionary enterprise. It will take endless explaining to the Japanese to dissociate Christianity, the Christian church and the Christian mission from the act of the American government in unleashing the atomic bomb. This act which has put the United States on the moral defensive has also put the Christian church on the defensive throughout the world and especially in Japan.

For this reason the churches of America must dissociate themselves and their faith from this inhuman and reckless act of the American government. There is much that they can do, and it should be done speedily. They can give voice to the shame the American people feel concerning the barbaric methods used in their name in this war. In particular, in pulpits and conventions and other assemblies they can dissociate themselves from the government's use of the atomic bomb as an offensive weapon. They can demonstrate that the American people did not even know of the existence of such a weapon until it had been unleashed against an already beaten foe. By a groundswell of prompt protest expressing their outraged moral sense, the churches may enable the Japanese people, when the record is presented to them, to divorce the Christian community from any responsibility for America's atomic atrocity.

Without in the least condoning Pearl Harbor or the aggressive policy of Japan's warlords, such action will go far toward restoring the spiritual basis of community between the Christian church and the Japanese people. Assuredly it will save the Japanese Christian community from the alienation which otherwise they are certain to feel toward their American brethren. It will save them from the embarrassment which they are bound to suffer in the face of their non-Christian neighbors as they maintain their loyalty to the Christian faith. It will thus assure a welcome in the hearts of Japanese Christians to the new missioners from the American church who will follow close upon the heels of the occupying forces.

Beyond all this the churches can take immediate steps to share the burden of suffering which now lies heavily on the Japanese people. The place to begin might well be to provide as many as possible of the surviving children and their mothers with food, medicine and clothes. It is now known that our fire bombs killed and burned out over 8,000,000 people. Every ship that goes out to the western Pacific to bring American soldiers home should carry relief supplies. Christian people will voluntarily fill the first of such ships if they are given the opportunity to do so. The American church is thinking in bold terms of its responsibility to Japan. It has no less a goal than the re-creation of Japan as a peaceful and democratic state through the regenerative power of the Christian

gospel. It must not allow itself to condone any of the atrocities of the war or to seem to have been a party to the war itself.

With the ending of the war the time has now come for the Christian church in this country to gather the fruit of its dissociation from the conflict. In no previous war has the church so boldly and generally seized the opportunity to be the church, and not a trailer behind the war chariot of the state. The widespread adoption of the concept that the church was not at war, and the almost universal conformity of its utterances and practice to this concept, should now come to fruition in the opening of the channels of ecumenical fellowship with the churches in all enemy countries, and particularly in Japan. But a church which condemns war and will not be a party to it, has a peculiar responsibility to condemn those acts of war which trespass the limits beyond which the Christian conscience, though distressed by all the frightful dilemmas in which it is placed by war itself, will not knowingly go.

The destruction of Hiroshima and Nagasaki were such acts. The writers of the letters which appear in this paper have been profoundly shocked that their government was capable of such wantonness. Their protest will, we believe, be taken up by Christian people throughout the nation. And this protest will swell in volume until it reaches the shores and the people of Japan.

The Workshop

EDITOR THE CHRISTIAN CENTURY:

SIR: In the haphazard way which conversation takes I was talking to a new friend recently about *The Faith that Enquires,* the Gifford lectures of Sir Henry Jones, one of those Alps of wisdom and learning which shine out upon us from Scotland. The lectures of which we spoke were not the least radiant of them. My friend suddenly exclaimed, "I wish I had a copy of his *Old Memories.*"

"You shall have one as soon as I get home," I answered. I knew the book, which was the last piece of work Jones did, when he was dying in almost continuous pain. He had won his way to a place among the greatest moralists. He was already a heroic figure among the gallant band of Welshmen who had given their mind and heart to the education of their people. But at the last his mind turned back to the hills whence he came, to the little village and its chapel, to the old faces familiar to him, to the workshop where, with his father and others, he learned in his boyhood to make boots and dreamed dreams of becoming a first-class bootmaker and perhaps even an elder in the Calvinistic Methodist Chapel.

It is a lovely book, worthy to be read for its human interest. Its true gentleness and serenity are all the more impressive when the reader remembers that Henry Jones was nearing the end of his life and fighting against pain when he told his story. It was the "last he put his heart into," and there we can "taste his product."

He already had a place among philosophers when he received a letter from Edward Caird, that master of thinkers and teachers. "I have just written," Jones said in reply, "accepting an invitation to the mastership of Balliol College, Oxford. My next letter is to you to ask if you would care for an old pair of shoes." Jones had worn those shoes with honor and distinction, but at the end while he was revising his Gifford lectures, his heart saw with

> love most passionate
> The village street of Nazareth.

But the story has another value, and for that should be read by all who think seriously about education. Henry Jones might have demanded pity for himself in his humble beginnings. He might have said, "I might have lived and died as my father did, a bootmaker, but see what I have become." He might have exercised his wit upon the simple folk with whom he went to chapel and to Sunday school. But he did none of these things. He was radiantly thankful for the education he had had in the workshop. He went through other ways afterwards to knowledge and wisdom, but his education had begun outside academies. After describing a day in the workshop—and it was a day—he writes that when he recalled those times, the fun, the discussions, the songs, the "spirit of art awake and alive in the little country workshop in those days," he knew that he was receiving a first-rate education.

He struggled—no one did more—to open the gates of learning to his people, but he was not so blind as many are to that other education which can be won in such a human fellowship as he knew, and perhaps only there. It was gathered up in his words about his father, the aroma of whose character still lingers in that little village where he spent his life. Not in the least intellectual, the father had "the wisdom that comes from above." At the very end of his life of intellectual and spiritual adventure this professor of moral philosophy recognized, and was proud to do so, that the "little village shoemaker and Calvinistic Methodist chapelgoer had still his part in what he said and did." He could never escape from the Sunday school in Wales, an institution for adults as well as for children, which rested on the assumption that the care of the soul, like the care of the body, should be lifelong. Even a life spent among college dons, the philosopher confessed, had not been able to disprove this.

In his spiritual journeys this philosopher arrived at a religious faith "less crude," as he believed, and certainly shorter than the one which he first received. But the essentials of the faith, he said, "the hypothesis on which I would fain say that my life rests, and without which the world would seem to me to be a wild chaos and the life of man a tragical blunder—*that* remains the same."

Do you agree that such recollections are both true and timely?

The point seems to be not so much in the working room where boots were made but in the spirit of it and the introduction it brought to a real world. Bootmakers have always tended to be thoughtful men, reformers and rebels. But what Henry Jones received can be had in other companies, and others like this Welsh boy may find it endures to the end.

Ever yours,

QUINTUS QUIZ.

The Attack on Niemöller

By G. Bromley Oxnam

WHAT LIES BACK of the nation-wide attack on Martin Niemöller? I do not know. It is strange that a few paragraphs variously reported from an interview with newspapermen should have occasioned such releases as have appeared in commentator columns and radiocasts during recent weeks. Among them was one by Mrs. Eleanor Roosevelt, who wrote: "Niemöller's expressed ideas make him unfit to establish any kind of government which would train the German people in democracy." Mrs. Roosevelt is referring to a current suggestion that, in view of the difficulty of finding trustworthy Germans to put in political office, Dr. Niemöller be drafted for high political responsibility. She quoted other derogatory and inflaming statements such as, "He is a dangerous pan-German . . . looking down at us Americans."

Now I would not be misunderstood. I am a great admirer of Mrs. Roosevelt and regard her as one of the great personalities of our day. She is a woman whose service to the nation and whose fight for social justice will place her among the true leaders of our time. But what is the source of her information? From whom also did Dr. Frank Kingdon get the material used in a recent broadcast when he substituted for Walter Winchell? Both Mrs. Roosevelt and Dr. Kingdon are liberals whose word carries great weight.

No Indication of Nazism

If these and other writers and broadcasters have more information than that contained in the press accounts of the interview with Dr. Niemöller, we should be advised what that information is. Both of my sons have worn the uniform in the fight to destroy the nazi world. I am eager that the last nazi be removed from influence in Germany, and even more that the nazi philosophy be uprooted from the heart and mind of mankind. But is Niemöller a nazi? Nothing he said to me when I talked with him in Naples would indicate it.

Referring to the nazi regime, Dr. Niemöller said: "We have been beneath a power that is unhuman. [I think he meant inhuman.] We have ceased to know what human is. The policies came from this invisible, controlling inhumanity and permeated society. It made its way into all the life of the nation, controlling those who are human and have human desires, so that the inhuman is the only visible expression." When he referred to Germans from twenty-two years to thirty in discussing the question of re-education, he said, "They are hopeless. They have become habituated to the nazi way."

Do these writers and newscasters find the quotations that are as offensive to me as to them in the formal statement that he released after his interview with the newspapermen? I think not. I do not know what Niemöller said to the reporters. But when I talked with him his answers were slow, thoughtful, deliberate. He is not good at the quick comeback American correspondents desire. Questions shot at a person by people who do not write shorthand and who put down only a part of the answer are not apt to do a man justice.

I hold no brief for the doctor. He may deserve this criticism. If I learn he has any leaning toward the nazi way, I shall join the critics. But is it not true that the kind of democracy that must develop in Germany must express the German spirit, just as the democracy of England is English, of France is French, and, thank God, of our own land is American? Was that what he meant?

The People Are Responsible

Was Niemöller the only man who thought Hitler might bring new life to the German people in those early days of 1931 to 1933? I have had the privilege of meeting President Ebert, whose son was later to suffer the horrors of a concentration camp. I met and talked with President Hindenburg. I saw the democracy of the early postwar years struggle and fall before the pressures of unemployment, the unwise policies of the Allies, the sinister working of the old German military class, the predatory scheming of the capitalists, the blindness of the communists who divided the labor movement, the silence of the church. Into all this came the promises of Hitler, a leader to whom a lie was a weapon and for whom human life had no value. He promised a way out to a people who are easily led and they followed. Later when he was revealed in his true colors they continued to follow. That is why I hold that the German people are responsible in this war and not only a few leaders.

But there were Germans who did not follow. One of them was Pastor Niemöller. How wise is it to discredit one who stood out, suffering eight years of Hitler jails? Upon what information are these charges based? Surely not on two or three offensive paragraphs in a single interview.

Has Niemöller been repudiated by such anti-nazi religious leaders as Bishop Otto Dibelius or Bishop Theophilus Wurm? I have not so heard. Do we hear such criticism from the anti-nazi Roman Catholic leaders, such as Michael Cardinal von Faulhaber, archbishop of Munich, or Count Clemens von Galen, bishop of Munster? Has Archbishop Conrad Groeber of Freiburg condemned him?

What Lies Behind the Attack?

Both Mrs. Roosevelt and Dr. Kingdon are Protestants. Therefore they could not be a part of the effort which it is rumored some are making to discredit a Protestant who might emerge as a leader of postwar Germany. Who then is back of this attack?

Martin Niemöller may deserve the criticism that is being heaped upon him. If he does, well and good. But I think it is only fair to be a little more restrained in statement until we have his views before us. Already much of his potential influence for good has been destroyed. Prominent men in our motion picture industry

had planned another picture telling his story. One of them said to me a few days ago: "He is done. What he needed was a good public relations man." But he had none. When I met this man who had come back into the world after years of Hitler imprisonment, one of the first things he said was: "I will try to answer, but you must remember I have been a prisoner for eight years. I have therefore not been in touch with our life, our church life, as intimately as is necessary for a clear answer." I have read a letter from an American army chaplain who has seen much of Niemöller in recent weeks. He writes: "Dr. Niemöller is still far from normal physically, is quite thin and finds speaking, if done at length, to be rather tiring."

Would it not be wiser to send some qualified religious leader to interview Dr. Niemöller to ascertain his views? If they are nazi, we are done with him. If they smack of the pan-Germanism that must go, we will have none of it. But if a few paragraphs, set down in the give-and-take of a mass interview and then paraphrased and broadcast misrepresent his views, then let us end this attack. I read a columnist who took a few words reportedly uttered by Niemöller and then wrote a *non sequitur* paragraph and following this method through a full column made Niemöller appear to be fit only for trial as a nazi criminal.

I realize that I also am writing without the information I request those I criticize to bring. But I have talked with Niemöller. I did not get this impression of the man or of his thought. I am of the opinion that we shall do well to get our facts straight before we end the influence of a man who resisted Hitler enough to spend eight years in jail for it.

C.O.'s in the Caribbean

By Walter R. Clyde

AT LEAST one project working toward relief of the Puerto Rican tragedy has no critics! The Martin G. Brumbaugh Reconstruction Unit is receiving the unreserved acclaim of educators, social workers, doctors, government officials, Catholics, Protestants, business men and the military. It ought to, for Puerto Rico has not seen its like in effective community service before. The insular department of health, the federal Puerto Rico Reconstruction Administration, local community groups, Civilian Public Service men (conscientious objectors) and the United States' "peace churches"—Brethren, Friends and Mennonites—are wholeheartedly working together in a comprehensive community rehabilitation program. Medical, religious, educational, recreational, agricultural, commercial and governmental services are associated in an attack upon social problems that can be overcome only by total war.

Detoured from China

The project began through one of those strange providences by which blessings intended for someone else are perforce transferred to others. Back in 1942 eleven C.P.S. men were in Indiana training to operate a mobile medical unit in China under the direction of the Brethren Service Committee. Their ambulance and its equipment were ready, and two missionary doctors with previous experience in China were prepared to go with them. But the state department thought otherwise. The United States had gone to war with Japan, and in May the department, largely for reasons of transport, denied the unit permission to embark for China. What, then, was to be done with this first company of c.o.'s to be trained for service outside the continental United States? Dr. A. W. Cordier, chairman of the Brethren Service Committee, bethought himself of a country hardly less needy than China—Puerto Rico—and began investigating whether his c.o.'s might go there.

In Washington Dr. Cordier found a most receptive listener in Guy J. Swope, then the department of the interior's director of territories and island possessions. Puerto Rico badly needed the social reconstruction the c.o.'s and their doctors were prepared to do, and facilities already existed which could be used. During the promotional days of the Puerto Rican Reconstruction Administration (PRRA), from 1935 to 1939, when the federal government was expending annually many millions of dollars for all sorts of Puerto Rican relief, the administration had built several central service farm and community centers at strategic places on the island. In 1940 federal funds were cut off from PRRA by congressional action, and the agency was left to continue such services as it could finance through a kind of revolving fund created from the surplus of the previous year's allocations. But the central farm and community centers' buildings still stood, and PRRA could make them available to the Brethren Service Committee and would cooperate in any other possible way. But though Mr. Swope was "sold" on the idea, would General Lewis B. Hershey, national director of Selective Service, be also? He was. Permission was given to the two doctors and eleven C.P.S. men to go to Puerto Rico.

Present C.P.S. Installations

That was in the summer of 1942. Now, three years later, the original project has expanded after a fashion hardly envisioned by its sponsors. It has expanded simply on its merits. Here was something obviously without political or commercial axes to grind, something interested only in the good of Puerto Rico and Puerto Ricans. All could see that, and the response was immediate and hearty and has been growing ever since. The original effort has broadened until it now includes three sub-units in Puerto Rico and two in the Virgin Islands, staffed by six doctors, 75 C.P.S. men, 25 other continental volun-

teers practically all of whom serve on a maintenance basis only, and about 35 employed Puerto Ricans. The Brethren Service Committee exercises general supervision, and finances and directs the initial sub-unit and one of the Virgin Islands' sub-units. The Mennonite Service Committee and the American Friends Service Committee have also entered the work, the one to finance and direct a Puerto Rican sub-unit, the other to do the same for a Puerto Rican sub-unit and the second Virgin Islands sub-unit.

The sub-units in the Virgin Islands were established about a year ago on St. Thomas and St. Croix islands. The St. Thomas unit, the Brethren unit and the earlier one, is being carried on in close cooperation with government officials who welcomed it enthusiastically and supplied it with housing, utilities and other necessary equipment. The unit is supplementing existing social agencies where technical personnel and adequate funds are lacking. The director and his wife, trained and experienced social workers, are helping in the insular social agency. One man is teaching manual training in the schools and another has charge of the mental ward in the insular hospital. The St. Croix unit, the Friends unit, has but four men. Two are doing hospital work, while the third is serving as a case worker and the fourth as a recreational director under government departments.

'Peace Churches' Responsible

The older Puerto Rican sub-units, however, operate under the immediate direction and maintenance of the "peace churches" and the Selective Service authorities. The Friends sub-unit, at Zalduondo on the northeast coast among the low-lying sugar cane foothills, combines recreational and community social work and clinical and public health medicine for an area afflicted with a specially high incidence of malaria. The Mennonite sub-unit, at La Plata in the central tobacco region, is doing similar work and besides has developed a rural hospital which includes dental care among its services. The Brethren sub-unit, at Castañer high in the west central coffee mountains, was the first unit to be organized and consequently has the most elaborate program.

Castañer, about fourteen miles west of one of Puerto Rico's most central cities, Adjuntas, is a site where PRRA made one of its most intensive efforts toward rural reconstruction. There the administration purchased a number of coffee plantations which it transformed into several hundred resettlement projects and a PRRA-operated farm. It built neat three-room concrete houses, costing from $650 to $950, on one- to five-acre plots, and sold houses and land on ten- to twenty-five-year terms. The farm it used as a demonstration project and as a source of cash income for resettlers desiring to work there. At the same time, PRRA organized a coffee cooperative, built a vanilla curing plant, and inaugurated a rug-weaving cooperative where women could earn a cash income. Even after 1940, when PRRA's federal allotments were terminated by Congress and further expansion was thus prevented, the revolving fund enabled these basic services to continue under a depleted but efficient staff of employees.

Into this community the two physicians and the eleven c.o.'s came. PRRA's officials, genuinely concerned for community rehabilitation, received them gratefully and offered fullest cooperation. The unit set to work. Purposing only to institute a general program of clinical medicine and social improvement, its members began the long and strenuous task of refurbishing buildings turned over to them by PRRA.

Hospital Built from Odds and Ends

Then a new idea developed. Why not establish a rural hospital? The nearest hospital was thirty miles away, and in Puerto Rico, with its roads winding around the precipitous mountains, its limited means of travel and its poverty, thirty miles are the equivalent of several hundred miles in the States. A hospital would require a great deal of extra labor on the buildings, but willing spirits and rugged bodies could do it. It would require a great deal of extra equipment, but the unit could start with what it had, and faith, ingenuity and sweat might provide the rest. So the work began.

Today the center of Castañer's activities is its 26-bed rural hospital. The hospital's barrack-type buildings are not impressive and exhibit plainly the marks of much skillful renovating and converting. One building includes the men's ward and women's cubicles, the operating and delivery rooms, the kitchen and the unit dining hall. Another building, only half occupied, with the second half used as a community hall, holds the doctors' offices, the laboratory and the x-ray room. A third building houses the dining hall and some of the medical work.

The hospital's scientific equipment comprises the field outfit originally prepared for the China mobile unit, supplemented with items collected by scouring the island for unused and therefore generally archaic medical paraphernalia, and by the characteristically American capacity to make something from nothing. The x-ray machine is of 1905 vintage. Bought for a song in a coastal town, it was dismantled by c.o.'s who knew nothing about x-ray machines, trucked to the hospital, and reassembled and made to work by a doctor who knew how it ought to work and by a university graduate who combined book learning with "horse sense." The cautery—and, believe it or not, it works!—is the creation of the same university graduate, who built with little more than scrap metal, wire, a clever mind and patience.

Notable Accomplishments

Continental medical men, used to the "last word" in modern hospitals, would look aghast at Castañer's medical equipment. Many would feel it impossible to do anything with such meager, makeshift and outdated tools. But Castañer hospital is doing things! Statistics cannot tell the whole story—all the poignant little stories of loved ones saved for families past hope, of children preserved from bodies distorted for life, of mothers and fathers strengthened for family and community responsibilities. One would have to record the tears and laughter, the sorrows and joys of the mountain folk who have seen the Healer of Galilee in his disciples to make plain what has happened. But perhaps a few statistics will help. During a recent nine-month period, 595 patients were admitted for a total of 4,091 hospital days, or an average hospital

occupancy of 76.1 per cent. Ninety-three types of operations were performed, 624 in all. Laboratory examinations ran into the thousands.

Dispensary Services

The Castañer sub-unit, like other Puerto Rican sub-units, gives dispensary services which bring their own special blessings. Its first dispensary, taken over from PRRA, is located just across the road from the hospital and in the same nine-month period served 3,214 patients. The second, the Rio Prieto Rural Dispensary, was opened by the unit itself some eight miles from the project. Going to Rio Prieto twice a week, representatives of the unit, during the nine months, held 60 clinics and served 2,605 patients. Recently a third dispensary was started. All these dispensaries, besides providing general medical consultations and preventive vaccinations, are helping to meet one of Puerto Rico's most serious problems by giving thousands of worm treatments. In addition to these medical benefits, the Castañer sub-unit is bringing to its community a variety of other social services.

One of the remarkable features about all this is the way in which the people of Puerto Rico have given the unit cooperation. PRRA is ever ready with all available resources; the insular department of health supplies some drugs and other medical needs; the insular committee on sports and recreation not long ago gave play equipment; the Children's Milk Fund provides milk. Individuals in the Castañer area give freely of both time and money, and a community betterment association inspired by the project helps greatly in many ways. The distribution of clothing and milk is carried out by a local organization which assumes full responsibility.

The Puerto Ricans did not, at first, altogether understand Castañer and the other sub-units. They could not quite comprehend why people should do so much for them without expectation of material reward. Of course, said many of the hill people, these are "crazy *Americanos.*" But the hill people, and all the other people, have found out that that explanation was not sufficient. They have found out that these are "crazy *Americanos*" indeed, but of a very special kind—"fools for Christ's sake"! And coming to know that, the Puerto Ricans are coming to a new appreciation of Americans, the sort of appreciation of which all Americans must be worthy if the Puerto Rican tragedy is to be resolved.

BOOKS

West Meets East

THE ASIAN LEGACY AND AMERICAN LIFE. *Edited by Arthur E. Christy. John Day Company (Asia Press), $3.50.*

PUBLISHED in cooperation with the East and West Association, this volume has good will and intelligent mutuality for its objective but it is at the farthest remove from the conventional literature of pious benevolence, and equally far from the literature of politics and diplomacy. There is nothing in it about the brotherhood of man, though that seems to be assumed by most of the writers, and nothing about allies and enemies in war or about the immediate problems of the peace. Ten years from now, this book will not be dated as a prewar, wartime or postwar book. It is solid stuff of permanent value, laying a foundation of knowledge and understanding of essential facts. Copying Kant, it might be called prolegomena to any future cultural relations between the Orient and the Occident. The eleven contributing authors include, besides the editor, Professor Hocking and Pearl Buck, and most of the others are equally expert in their departments though their names may be less universally known.

Dr. Christy's massive opening chapter would be a meaty book in itself. (He is professor of American literature at the University of Illinois.) He surveys three centuries of Asiatic influence upon the literature, taste and thought of the Western world. There is much more of it than one might think. Begin with the twin, but contrasting, concepts of the "noble savage" and the "noble sage." Confucius was the favorite embodiment of the latter. Deists took special delight in praising him as the exponent of a lofty system of religion and ethics without revelation, and the more admirable that system could be shown to be the more embarrassing it was to the orthodox. Aside from the theological angle, there was helpful self-criticism in the picturing of an ancient and tranquil culture more mature and humane than our hectic Occidental ways. There followed an uncritical enthusiasm for exotic religions and civilizations. The fictitious representation of an Oriental's view of European or American culture —and always to its disadvantage—became a standard literary device as a vehicle for social criticism. Montesquieu's *Persian Letters* were an example of this; later ones were the *Letters of a Chinese Official* (published anonymously, but written by G. Lowes Dickinson) and the *Letters of John Chinaman* (not mentioned here, anonymous or author forgotten by this reviewer). In the eighteenth century, *chinoiserie* in decoration and design, Chinese Chippendale in furniture, and other forms of Sinomania, all aspects of Romanticism, became epidemic. Romantic Orientalism found literary expression in Landor, Byron, Southey and Tom Moore. Edwin Arnold's *Light of Asia* subtly gave Buddhist views a wide and friendly hearing, and the *Rubaiyat* sounded the note of pessimism and hedonism with exotic and enchanting sweetness. There is much of Orientalism, says Christy, in the humanism of Irving Babbitt and Paul Elmer More, but it is rather Hindu than Chinese or Persian. In summary: "The history of the cultural discovery of the Orient by the West is simply the story of a search for values which will give life flavor, zest and completeness. It contains much that is silly and absurd, but that is inevitable in any record that began with man's ignorance about his fellows and reaches from spices to God."

Music is discussed by Curt Sachs, a notable expert in musical archeology. He finds Near Eastern contributions in Gregorian chant and in the origin of most of our musical instruments, but his conclusions as to the influence of Oriental music are largely negative—except that Debussy derived his whole-tone scale from Javanese music, which however divides the octave into five equal intervals instead of six.

There can be only passing reference to the rich chapters on art and agriculture, and the one on such institutional agencies as colleges, missions and philanthropic foundations, the influence of which has not been wholly on what is presumed to be the receiving end.

The chapter on the influence of Chinese poetry is confined to a consideration of the clique of "imagists," of whom the author is one. They all get terribly excited about Chinese poetry—in translation—but it does not appear that any of them ever took the trouble to learn any Chinese. The imagists' imitation of translations is like the echo of a dim reflection. If this elaboration of a mere episode in modern literature had been reduced to a footnote, instead of occupying a chapter, it would have been more in scale with the rest of the book. But when William York Tindall discusses transcendentalism in modern literature, with W. B. Yeats, D. H. Lawrence, Aldous Huxley and Gerald Heard as his central figures, he probes deeply into a significant trend. This "synthesis of Buddhism and Hinduism"—I do not guarantee that Heard will accept that description—is more important and perhaps more ominous than the Oriental cults that seem to flourish in American cities but gain no large following.

Best of all, for those whose interest is focused on religion, is Professor Hocking's strong and characteristic chapter. Why have all the great religions come from Asia? He tells. Why is Christianity not therefore alien to the Occident? He explains that. How are the localism of their origins and the universalism of their claims harmonized in the history of religions? Read the chapter and learn. All great religions migrate when they mature. Christianity has migrated far and must go farther. Through the greater part of its history it has been intimately linked with politics and the state. What of the future in that respect, both in America and in Asia? A little of the answer to that question must be quoted: "We have now reached a point in the evolution of both politics and religion at which a degree of mutual independence is seen to be necessary to the health of both. Religion must influence law, if it is of any value at all. And government must have its religious presuppositions. But when they are united as organizations, religion is corrupted by patronage, the 'extension of the faith' becomes an undercover pretext for the extension of empire, politics loses the correction of an independent moral judgment, and the relations between nations lose the tempering influence of a religion which is beyond every state, because it is effectively universal."

A chapter from the Hindu point of view and a conclusion by Pearl Buck complete the book, except for appendices containing much well selected source material. This book should go far toward making the well disposed intelligent and the intelligent well disposed.

W. E. Garrison.

Books in Brief

No Greater Love, The Story of Our Soldiers. *By Francis J. Spellman. Charles Scribner's Sons, $2.00.*

The record of another trip by the Archbishop of New York to the parts of Europe that had been recovered by the latter part of 1944. The best of it is what is indicated by the subtitle—pictures of the work and minds of the soldiers as he observed them. Political comments are relatively few, though there is repeated assurance that the pope has always "denounced the errors and abuses of the totalitarian systems"—leaving one to form one's own opinions as to what he thinks of the systems themselves. It seems that the archbishop did not visit Franco this time. In part his observations are those of a keen and warmly human witness; in part also they are those of an archbishop, as when the pope "appeared to me like a figure from Tissot's famous picture, 'Christ on the Waters,'" and when he observed that the people of Italy are "from 90 to 99 per cent Catholic."

Living Messages from Patmos. *By Ernest Leslie Peerman. Hobson Book Press, Cynthiana, Ky., $2.50.*

A thoroughly intelligent interpretation of the book of Revelation, giving a survey of the crises which produced it, an analysis of the nature of "apocalyptic" and its relation to prophecy and prediction, and a study of the message of this book to the church under Roman persecution and the church of all time—including now. That message is a promise not of a spectacular "second coming" but of the final victory of Christ and his church, though the heathen rage and the people imagine a vain thing.

Books Received

What of Tomorrow? By Theodore Schaap. Zondervan, $1.50. Sermons, evangelistic and other.

Be Ye Also Ready. By Robert G. Lee. Second edition. Zondervan, $1.25. Evangelistic sermons by the pastor of Bellevue Baptist Church, Memphis, Tenn.

The Price of Peace. By Sir William Beveridge. W. W. Norton & Co., $2.00. (To be reviewed.)

Challenging Youth for Christ. By Mervin E. Rosell. Zondervan, $1.00. Typical "Youth for Christ" presentations of the evangelistic message.

Socialization of the New England Clergy, 1800-1860. By Gordon A. Riegler. Greenfield Pub. Co., Greenfield, Ohio, $2.00. The theme is more extensive and significant than the title might suggest. It means the development of a social conscience, and of definite ideas and attitudes on questions of welfare and social ethics, among the leaders of religious thought in New England in the period indicated. Some of the topics are: education, gambling, dueling and drinking, the condition of women and children, housing and health, amusements, slavery and the race question, the penal system, agriculture and industry, war and peace. This is important history, carefully studied and well told.

God's Answer. (Second Volume.) By O. A. Geiseman. Ernest Kaufmann, $2.00. Sermons by the pastor (for 23 years) of Grace Lutheran Church, River Forest, Ill.

Tolstoy and his Wife. By Tikhon Polner. Translated by Nicholas Wreden. W. W. Norton & Co., $2.75. The last years of the Tolstoy family furnish materials for a Tolstoyan tragedy. A prophet is not the easiest kind of man to live with, nor was the jealous countess ideally fitted to realize her view "that her role in history was to appear in the eyes of contemporaries and of future generations as a kind fairy protecting the talent and health of her genius husband." The whole story from the beginning is told by a pre-revolutionary Russian liberal who was an intimate friend of the Tolstoys and who treats the delicate theme both frankly and sensitively.

The Will of God for These Days. By Kirby Page. Author, La Habra, Calif., $1.00. Studies in the meaning of Christianity for personal relations, economic life, political action, race relations, and international affairs. Especially suitable and suggestive for study groups.

From the Gyral Bit. By Gladys Hyde. Dorrance, $1.50. Mostly meaningless verse sparkling with such iridescent phrases as "iambic to the hypotenuse," "alloys of exodus," "the tone of ablative." By standard authority, "gyral" means (a) moving in a circle or spirally, (b) pertaining to a convolution of the brain. Meaning (b) would seem to be excluded by the context. Its specific use is in the lines, "Bore and push the gyral bit into the axial day"—which introduces a description of the calendar.

These Are My Jewels. By Ella Booker Cook. Dorrance, $2.50. A romantic story of the south and a family of miraculously beautiful girls.

The Night Is Far Spent. By Harry P. Van Walt. Dorrance, $2.00. An account of a boyhood in Holland and of events, experiences and observations in Europe before, during and after World War I, escape to America, and a look ahead.

The Second Coming of Christ. By M. R. DeHaan. Zondervan, $1.50. An argument for the "imminent" (not necessarily immediate) visible second coming of Christ in glory and "with a shout," the raising of the dead saints (but not the sinners), the redemption of the land by the return of all noxious plants and animals to their Edenic beneficence, and the restoration of the fertility of Palestine.

The Story of the Dutch East Indies. By Bernard H. M. Vleeke. Harvard University Press, $3.00. (To be reviewed.)

Approaches to National Unity. Fifth Symposium. Edited by Lyman Bryson, Louis Finkelstein and Robert M. MacIver. Harper, $5.00. (To be reviewed.)

PAMPHLETS

Jobs without Creed or Color. By Winifred Raushenbush. Workers Defense League, 112 E. 19th St., New York, 10 cents.

Outdoors in Palestine. By Lina A. Rauschenberg. Abingdon-Cokesbury, 50 cents. A primary vacation school manual.

Moses, Creator of Jehovah-God. Jesus—Man or God? The Holy Roman Catholic Church. By Thomas Welsh. Author, 4502 Drexel Blvd., Chicago, 25 cents each. Three pamphlets giving naturalistic accounts of Hebrew religious beginnings and of Jesus and disputing the claims of the Roman Catholic Church.

The Witness of God, The Role of the Jew in the American Scene. By S. Felix Mendelsohn. Temple Beth Israel, 4850 N. Bernard St., Chicago, gratis.

Christian Opinion on Jewish Nationalism and a Jewish State. Foreword by Morris S. Lazaron. American Council for Judaism, 1321 Arch St., Philadelphia. A compilation of 150 opinions, in general agreeing with the position of the American Council for Judaism which (says Rabbi Lazaron), "while friendly to Palestine reconstruction, rejected the Jewish nationalist philosophy and its immediate expression in the Zionist demands for unlimited Jewish immigration into Palestine under Jewish control and the setting up of a Jewish state . . . opposed the white paper which would put a halt to Jewish immigration into Palestine . . . envisages a future democratic government in Palestine on the American model."

The Church of Denmark Today. By Ernest D. Nielson. Lutheran Publishing House, Blair, Neb., 15 cents.

And So All Israel Shall Be Saved. By William Hendriksen. Baker's Book Store, Grand Rapids, Mich., 45 cents. An interpretation of Rom. 11:26.

The Human Charter, Principles of Baha-o-llah and Abdul Baha for the Founding of a World Society. New History Foundation, 132 E. 65th St., New York, $1.00. Selections from the writings of the two chief fathers of the Bahai religion presenting it in its universal aspect.

A Century of Christian Student Initiative. By Clarence P. Shedd. Association Press, 50 cents. A sketch of the history of the Student Christian Movement.

Straight Talks for Disabled Veterans. By Edna Yost. Public Affairs Committee, 10 cents.

There Can be Jobs for All. By Maxwell S. Stewart. Public Affairs Committee, 10 cents. A summary of Sir William Beveridge's *Full Employment in a Free Society.*

Discussion and Program Suggestions for Youth on "The Church Among Uprooted Americans." By Maud Upton. Friendship Press, 25 cents.

The Church's Battle for Europe's Soul. By A. L. Warnshuis. World Council of Churches, 297 Fourth Ave., New York. Report of the eminent missionary leader's trip to Europe late in 1944 as an emissary of the American churches.

Peace Now and Forever. By Guy A. Aldred. Strickland Press, Glasgow, Scotland, -/3. A pronunciamento on behalf of the United Socialist Movement in Great Britain. The author states his position: "All nationalisms must go. All patriotisms must go. All alienisms and antagonistic sovereignties must go. Passports must vanish. Political society must be liquidated. The world must become a single nation, a single brotherhood, merging or retaining its several languages, but moved by a common economic impulse and social integrity."

CORRESPONDENCE

On the Atomic Bomb

EDITOR THE CHRISTIAN CENTURY:

SIR: The following is from an address I delivered in Trinity Church, New York, on August 9: "It is doubtful if Christian missions in the Orient, at least under American and British auspices, can matter ever again. The Orient has long perceived that Anglo-Saxon diplomacy is based not on Christian principles but on a canny imperialistic expediency. Now it has been shown that American methods of war are cosmically and cold-bloodedly barbarous beyond previous experience or possibility. To annihilate indiscriminately by the atomic bomb 100,000 persons at one shot, most of them civilians, women, little children, and then despite universal horror at us to repeat the performance yesterday at Nagasaki may be a military advisability, but victory so gained is bought at the price of world-wide moral revulsion against us. There are worse things than defeat. American religion and democracy are irrevocably discredited in all Asia and elsewhere too.

"The millions of American Christians must therefore turn from Oriental missions to a closer task too long neglected, namely to the possible conversion of America, a nation that once was Christian but is so no longer in policy or actions. Indeed, the silence of our Christian leaders in the past few days of moral crisis is in itself a measure of the decadence of American Christianity and of the magnitude of the task of her conversion."

Providence, R. I. BERNARD IDDINGS BELL.

EDITOR THE CHRISTIAN CENTURY:

SIR: Now that the atomic bomb has been invented and put to noble use, may I suggest that the Christian church cease its piddling in what it looks upon as right and wrong and do something more in keeping with its moral courage—like selling ice cream in its parlors or advertising hair tonic by radio.

Yale University, New Haven, Conn. HARRY R. RUNDIN.

EDITOR THE CHRISTIAN CENTURY:

SIR: With the coming of the atomic bomb, compulsory military training for future protection of the United States ought to be a dead issue. Well may the warlords now say, "Gentlemen, let us pray."

Berea, Ky. ORRIN L. KEENER.

EDITOR THE CHRISTIAN CENTURY:

SIR: We Christians are stunned that our nation has used the atomic bomb. Cannot The Christian Century voice a protest strong enough to move our government?

Klamath Falls, Ore. REV. THOMAS CRUBBS, LILLIE RANDABUSH, THOMASINE ALLEN.

EDITOR THE CHRISTIAN CENTURY:

SIR: One must turn to the great rhetoric of the Scriptures to be able to say what one thinks of the atomic bomb and its contrivers. It is the triumph of the "Beast" and "the sign of the Beast," the "Abomination of Desolation" which reveals that a culture which has lost sight of God has now lost sight of man as a human being. Only a culture without a trace of human meaning

or human responsibility could ever have willed, studied and prepared such an absolute of evil. Only those who are men no more could use it against other men. Five years of lies and killing, five years of the stewardship of knaves, and the greatest single effort ever made by human beings ends only in a rapture of destruction which will henceforth overshadow all that remains to us of civilized feeling and the living spirit of man. In its very existence, as well as in its employment, this engine is the ultimate and unspeakable perversion of the creative energies of the universe, a blasphemy uttered against the divine mystery in a diabolic moment, an intensity of murder never to be forgiven of God or of God in man.

Nobleboro, Me. HENRY BESTON.

EDITOR THE CHRISTIAN CENTURY:

SIR: As one of the 15,000 signers of the Petition to the President I wish to state that I saw no similarity of intention between this document and the Potsdam declaration. Two events of the past week have certainly made the intention of the Allies quite clear. One was the announcement of the peace terms for Germany which would scarcely convince any unbiased observer that the Allies were not motivated to a very great extent by an extremely vengeful spirit. The other was the announcement of the new atomic bomb which wrought so much destruction in Hiroshima, and which Mr. Truman gleefully announced to his shipmates on the U.S.S. Augusta.

These intentions of our government towards Japan are certainly not my intentions, and I hereby wish to state publicly that I withdraw my name from the Petition to the President. I also wish to apologize to my fellow Christians in Japan for having affixed my signature to a document that could be so grossly misconstrued. At the same time I will pray to God to have mercy on me for the guilt I share with fellow citizens in unleashing the most hellish instrument of destruction humanity has ever seen on the Japanese people.

Board of Education and Publication, Evangelical and Reformed Church, Philadelphia 2, Pa. ROBERT D. BRODT.

EDITOR THE CHRISTIAN CENTURY:

SIR: Newspapers headlining the dropping of an atomic bomb on a Japanese city boast of destroying "all animal and human life" within a radius of four and one-half miles. Of all the conscienceless things done in this war, this certainly tops the list. It is the sort of action barbarians might be expected to take. The protest of the Christian church should be registered in no uncertain terms. We all know that war is hell, even when confined to a battlefield with men opposing one another on more or less equal terms. But this attack upon a helpless civilian population, with an instrument against which there is no defense, is worse than hell. It is evil unsanctified, using man's genius for his own destruction.

Did we have to let loose our fiery and destructive might without regard to the consequences? The moral order of the universe says "No." The war in the Far East could have been ended without this bomb. Unless we repent and humbly dedicate such inventive genius to constructive ends, we shall be broken on the law of the moral order that we reap what we sow. The other atomic bombs should be buried in the deepest sea with remorse that even one was ever used.

Methodist Church, Fishkill, N. Y. F. THEODORE MILLER.

EDITOR THE CHRISTIAN CENTURY:

SIR: "Atomic Bomb Smashes Sixty Per Cent of City of 320,000." So runs the headline. American scientists created the bomb. An American plane dropped it. As a Christian and as an American I feel a sense of guilt and shame. We have beaten Hitler at his own game. But that game was a devil's race to see which could destroy human beings most effectively.

King Herod's slaughter of the innocents—an atrocity committed in the name of defense—destroyed no more than a few hundred children. Today, a single atomic bomb slaughters tens of thousands of children and their mothers and fathers. Newspapers and radio acclaim it a great victory. Victory for what? Not for humanity. Not for justice. Not for peace. It will make the American people feared and hated around the world. Fear and hate produce neither justice nor peace. Our victory is a victory only of man's inhumanity to man.

Above the din of radio and press those who have ears to hear may catch the words of Jesus still sounding across the centuries, "Whoso shall cause one of these little ones to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

Chicago Theological Seminary, Chicago. FRED EASTMAN.

EDITOR THE CHRISTIAN CENTURY:

SIR: Two days ago the news of the atomic bomb stirred the men on this base as it stirred the nation. There were exclamations of amazement and of hope, and excited talk throughout the barracks. Subsequently we have all followed news developments tensely, and by this time the responses of the men are fairly definite and articulate.

Surprisingly, though I have questioned many men, I have not yet happened to find one who believes in the righteousness of the new bomb's use. It is impressive. Generally there seems to be a deep moral misgiving. I do not say that they show no personal satisfaction, nor do I say that all of the men feel alike. But I do say that though the unanimity thus far is probably accidental, still it is evidently a sign of overwhelming condemnation among men who themselves are in the service, whose release depends upon the date of victory, and many of whom have served on bombing missions.

We are led to wonder whether public opinion is not shaping up in a similar way, and if so, whether there is not a public mandate (were it only consulted) against further use of the bomb.

The issue is one of general morality, rather than specifically one of international law. International law was long ago a casualty. Most of the men seem able to agree that we were justified in doing research on the explosive as long as we feared German research toward it, but that now we have gone too far.

Because of the severities of military law I must state that I am writing not in my capacity as a member of the army nor as an assistant to a high-ranking chaplain in the air forces, but as a citizen and church member. And I speak of the opinions of other men in their capacity as citizens likewise. Surely the right to vote implies the right to do less than vote.

4,000th AAF BU, Squadron F, Wright Field, Dayton, Ohio. CALVIN D. ROLLINS, T/Sgt.

EDITOR THE CHRISTIAN CENTURY:

SIR: The President in announcing the use of the new atomic bomb tells us that we have harnessed "the basic power of the universe." Christians will be quick to reflect that there is a Power more basic still that shapes men's ends. But we Christians have been too slow, too afraid, perhaps, to speak and act conscientiously as the war has progressed in its downward spiral of scientific ghastliness. Perhaps the dramatic nature of this latest "gift" of science will shake us out of our dreams. Let the church *be* the church—the body of Christ and the collective voice of the individual conscience under God before it is indeed too late. The things our hands and dollars are doing over there make blasphemous the things our creeds and lips say over here. Autonomous science and the autonomous state have us lashed to the chariot. It's time they felt the restraining pull of an aroused Christian conscience.

Church of Universal Fellowship, Orono, Me. DAVID D. ROSE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Is it not time for some of us Christians in America to speak up concerning our superfortress and atomic bombing of Japan? Many, many Christian and all sane people in America and throughout the world were horrified to hear of the atomic bombing of the city of Hiroshima. It is to our everlasting shame

that we Americans have led the nations of the world in wiping out the women and children in the cities of Japan. It is also a sad thing that so few voices in the Christian church in America are being raised against this barbarity. We Christian Americans have already forfeited our opportunities to be respected and to be influential in the world for Christ because we have done so little toward protesting this action of our military. Superfortresses and atomic bombs may win this war but I fear we have already lost the peace. Who in the world will not hate and fear America? We have set the pace for the Third World War. The coming of the superfortress and the atomic bomb means not only destruction for our enemies now, but it will mean destruction for our homes and loved ones in the future. While the crowded multitudes of Japan are being annihilated the soul of America is dying.

Tule Lake Union Church, THOMAS W. GRUBBS.
Tule Lake Center,
Newell, Calif.

EDITOR THE CHRISTIAN CENTURY:

SIR: The following is a letter I have sent President Truman:

Dear Mr. President:

The hopes and expectations of many Christian citizens have been with you, since your tasks are greater than any President before you. Many of us have felt that you are really concerned to have not only the backing of the American people but the sense of higher approval from God in the guidance of the affairs of the nation. It is with deep shame and horror that we see our nation, by the use of the atomic bomb, embarking upon a course in war more ruthless and barbaric than has ever been known in the history of mankind.

It is true that there have been instances of individual brutality and torture and reports of the brutality of the Japanese and Germans to prisoners of war and civilians. But surely we would not be like those we condemn on even a larger scale. Can we continue this indiscriminate destruction of innocent children and women as well as men on so huge a scale without meriting and eventually receiving the condemnation and judgment of God upon ourselves? Will you, in the name of the love of God and man, that America be not further ashamed, take steps to prevent this terrible bombing continuing?

College of the Ozarks, BUCKLEY RUDE.
Clarksville, Ark.

EDITOR THE CHRISTIAN CENTURY:

SIR: Enclosed is a copy of a telegram I have sent to the President of the United States: In the name of Christianity, please condemn all further atomic bombing. The lay folk of Japan are no more responsible for this war than are our innocent children. To what demoniacal degradation will our beloved country sink? Our gasoline holocausts already exceed all barbaric crucifixions of history. Who are we to plunge entire populations into molten cauldrons? Generations can never erase and will never forgive this hellish destruction.

Bigelow Methodist Church, RUTH ELLEN TURRELL.
Portsmouth, Ohio.

EDITOR THE CHRISTIAN CENTURY:

SIR: On the eve of the Senate's ratification of the United Nations charter, Frederick Brown Harris, the chaplain of the Senate, prayed: "We bow at our altar of prayer . . . to decide where shall be thrown the stubborn ounces of our strength in the eternal struggle between wild beasts and angels." And later: ". . . we learn at last how to serve ourselves." There are some people, including good church people, who consider that such a self-righteous prayer has been answered by the atomic bomb, giving as their reason that this monstrous bomb has brought such complete suffering or annihilation to Japanese men, women and children that the very threat of its repeated use will cause the Japanese to think twice before again resorting to arms. So we hope to establish a just and lasting peace with the Japanese people, even though they have received the last full measure of man's malevolence at the hands of a nation which calls itself Christian.

With few exceptions, the church has made a sorry record in its betrayal of Christianity during this war. Will the church through its ministers have the wisdom, the moral insight and the courage to follow in the footsteps of our Master, who dealt with all human beings as God's children, not as devils and angels, and who did not bid us repay evil with evil? If we continue to use the ways of the devil in our relations with the Japanese we shall become—if we are not already becoming—devils incarnate. If however we sense the unity of all peoples with ourselves and the God of all men, we shall love our enemies. By no other way is there even a chance of peace.

Cambridge, Mass. FRANCIS BEHN RIGGS.

EDITOR THE CHRISTIAN CENTURY:

SIR: Is it not the supreme irony that man's newest, and perhaps greatest, triumph over the forces of nature should be signalized by the obliteration, in a moment of time, of a living city from the face of the earth—even though it be a city of our enemy? Churchill's statement that the secret of atomic power has been "long mercifully withheld from man" is all too true. And now that man has it, what will he do with it in the years ahead? Granting that its mere possession will bring the war with Japan to a speedy end, what about the "next war" that some of our swash-buckling generals like to talk about? Can what is left of the "enlightened conscience of mankind," as Mr. Wilson called it, invoke the new international law, yet to be born, to outlaw this terrible weapon as an instrument of war? The time for decision is now. *Next* time, destiny will play for keeps.

Schreiner Institute, W. G. MARTIN,
Kerrville, Tex. Dean.

EDITOR THE CHRISTIAN CENTURY:

SIR: The atomic bomb is the epitome of "man's inhumanity to man." Its consequences upon defenseless men, women and children are too horrible to contemplate. But the greatest tragedy of all is that the United States will go down in history not only as the inventor but also as the first user of this ghastly missile. Many consciences have winced at the indiscriminate bombing our planes have conducted over Japan, but the obliteration bombing which has now been unleashed leaves no room for conscience at all.

How can we rejoice in this great triumph of science? It may shorten the war, but the damage it will do to the mind of Japan cannot be estimated. Peace is not won by force, but by moral and spiritual ideals which have force as their instrument. "Not by might nor by power, but by my spirit, saith the Lord," is true no matter where it is applied. The atomic bomb annihilates all moral and spiritual concepts, leaving brute force in control. We have become the Frankenstein among nations.

The terrifying prospect for America is the judgment of the Scripture that "whatsoever a man soweth, that shall he also reap." What hope is there for mankind unless the nations can agree that the use of this bomb, like poison gas, must be outlawed?

Asbury Methodist Church, ARTHUR M. CRAWFORD.
Erie, Pa.

EDITOR THE CHRISTIAN CENTURY:

SIR: You suggest that we lack moral capacity to control the atomic bomb and instead of congratulating ourselves on its invention "we should be now standing in penitence before the Creator." What prospect of any such attitude being generally shared is presently discernible? The Pharisee who went up to the temple to remind God what a superior person he was could understand our leaders congratulating God that the atom bomb has fallen to "our trusteeship."

"We thank God that it has come to us instead of to our enemies," says President Truman, "and we pray that he may guide us to use it in his ways and for his purposes." A few hours previously Mr. Truman as commander-in-chief had been using it to blast whole cities, hundreds of thousands of civilian men, women and children, out of existence. What did God have to do with it?

What was that forgotten prayer of the other man who was with the Pharisee in the temple?

Beloit, Wis. TAYLOR MERRILL.

NEWS *of the* CHRISTIAN WORLD

Leaders Protest Atomic Bombs

Oxnam and Dulles of Federal Council's Commission Issue Statement on Implications for Religion

NEW YORK, Aug. 17.—In a joint statement Bishop G. Bromley Oxnam and John Foster Dulles, respectively president of the Federal Council and chairman of its commission on a just and durable peace, declared that the world has "overnight become desperately dependent on international controls and on the mutual trust upon which they rest." They warned that the atomic bomb, called a "scientific miracle," could make the world uninhabitable. They urged the temporary suspension of the bombing of Japan to allow the people "to react." The statement declared that two choices lie before us. One is "immediately to wreak upon our enemy mass destruction such as men have never before imagined. . . . If we, a professedly Christian nation, feel morally free to use atomic energy in that way, men elsewhere will accept that verdict." The other choice is to "consider that the knowledge we possess is from the beginning impressed with a trust for the benefit of humanity. . . . We pray that our authorities may, in this difficult matter, find and follow the way of Christian statesmanship. Also we urge our people to intensify their support of all measures which may promote a just and durable peace."

* * *

Other Criticisms Sounded

In a sermon at Trinity Church, Manhattan, Aug. 10, Bernard Iddings Bell of Providence warned that the use of the atomic bomb would be "at the price of world-wide moral revulsion against us." Questioning the influence upon foreign missions, Dr. Bell declared he doubted if Christian missions in the Orient would "ever again matter."

The executive director of the Protestant council of New York city sent out a call to prayer on Aug. 7 which read: "The atomic bomb with its unlimited possibilities for both good and evil has brought to our country one of the gravest problems in all human history. Here is a challenge to every element of our national life, but most of all to organized religion. . . . The very existence of this tremendous power which is now in our hands places a new responsibility for humanity and civilization upon our nation."

* * *

Churches Crowded for Prayer As War Ends

The end of war with Japan was celebrated here with loud and vociferous shouts and cries of victory, with hilarity which became rough and boisterous at Times Square, with ticker tape and newspapers flying through the air in Wall street. Yet thousands flocked to the churches. Although many special services were held Tuesday evening, the more formal observances were conducted both by individual churches and groups of churches together on Wednesday at the noon hour or in the evening. Many statements were made setting forth the greater responsibility of the peace. Bishop William T. Manning said, "The only real foundation for world brotherhood and peace is belief in Almighty God and acceptance of his law of righteousness by all men and by all nations." Samuel McCrea Cavert prayed: "May the sacrifices of those who have paid for this opportunity through death and suffering stir in us a willingness to sacrifice for a sure peace. Upon the American people falls a heavy responsibility to help build such a peace." Rabbi Herbert S. Goldstein appealed to his people "to abide by the Jewish tradition of forbearance and restraint, to receive the news of victory in solemn humility, in dignity and in dedication to the greater service of God and the common weal of mankind."

* * *

Religion to Be Stressed At Yale

As a postwar project the formation of a strong department of religion at Yale was recommended in a report of the committee of ten appointed a year ago by President Seymour to study the role that religion should play in a university. The committee, of which Sidney Lovett, chaplain of the university, was chairman, warns against "moral and intellectual anarchy." It refers to "sharp increase in the amount of classroom dishonesty." A return to religion would go a long way, the report suggests, to counterbalance the existing conditions. It recommends a strong postwar program in which religion would play an important part not only among the students who are majoring in religion but in the whole student body.

* * *

And So Forth

The new state anti-bias law has been interpreted to protect persons of Japanese or German descent from employers who refuse them jobs because of their racial origins.

On the 170th anniversary of the founding of the chaplain corps in the U. S. army, special services were held in many churches and army posts of the city commemorating the 104 chaplains who have given their lives in this war.

The Second Presbyterian Church has opened a club for training refugees of all nationalities for church membership. It is sponsored by funds from the Presbyterian, Congregational, Episcopalian and Lutheran bodies.

The presbytery of New York is raising a fund to match similar money raised by the Negro churches to improve their houses of worship.

Morgan Phelps Noyes, pastor of Central Presbyterian Church, Montclair, N. J., has been elected a fellow of the Yale corporation to succeed Henry Sloane Coffin, who retired in June after serving 25 years.

Fr. John K. Daly has been appointed counselor for Roman Catholic students at Columbia University. He succeeds Fr. George B. Ford, long associated with liberal Catholic thought and interfaith activities.

J. HENRY CARPENTER.

New Parliament Launches Career

Government's Critics Await Enunciation of Policies—Discussion of Election Continues in British Press

LONDON, Aug. 6.—The new Parliament has met and with ancient ritual elected its speaker; he is Col. Clifton Brown, who served in the same capacity in the former government. In his words after his election he showed once more his marked gift of saying things firmly and at the same time with a light tone. Just before the ceremony began, youthful voices hailed the entry of Mr. Churchill by singing "For He's a Jolly Good Fellow," to which the Labor members replied with "The Red Flag"—both certainly unhappy preludes to the serious matters ahead. When the speaker began his address, he showed what he thought of this display; he had not imagined, he said, that he had been elected to be the conductor of a musical show! It is unlikely that such a display will occur in the future. The new government has been received not unfairly by the other parties; there is a general disposition to wait until it has had time to set forth its policies in detail. Its critics will be well advised to assume, what in any case they will learn, that Labor is well equipped with statesmen not in the least moving about in the mysteries of statesmanship like ineffectual amateurs. But there are real battles ahead.

* * *

Ministers Are Chosen

The chief offices are now filled; some junior ministers are still to be chosen. Certainly a few of their number are traditionally Liberal, and at least one is Conservative. There are some with public school and university training; others have gained their education for life in the service of the trade unions. Some are by nature more in a hurry than their fellows who believe in the "inevitability of gradualness." Certainly some are rebels by nature, such as Aneuran Bevan, who has had sharp contentions before with Ernest Bevin, himself no mean adversary. He and Mr. Churchill will again face each other in Parliament. The elder statesmen may be represented by Mr. Pethick-Lawrence, once a Cambridge scholar and now after 50 years busy again upon the social service to which he gave himself in his youth. At one time he was treasurer of Mansfield House, the university settlement formed by my own college friend in Canning Town. His wife worked among the pioneers who with Hugh Price Hughes as their leader awakened in London Methodism a new social concern. Much of the cabinet's success will depend upon the unity displayed not in the enunciation of principles but in the practical application of them.

* * *

Post-mortem on Election Continues

The discussion of the election in the press has not yet ceased. Examination of

figures on the balloting reveals, as always, that the difference between actual votes cast for each side is not so great as it seemed at first. This is a characteristic of party government, and is on the whole a defensible condition. Now as always the party which suffers most, in this case the Liberal, is tempted to point out that a party which has polled 2,500,000 votes deserves more than 11 or so votes in Parliament. Since the Liberals believe that they have principles for which to stand, they are not prepared to wind up their party. Sir William Beveridge, their leader, who has made a deep impression upon all parties, does not disguise his disappointment. Now that he is outside of Parliament, he may expect to hear his own plans advocated from within, probably edited and sometimes misunderstood.

* * *

Editor Elected to Parliament From Cambridge

Now as always the advocates of the single transferable vote in use in the older universities come forward. The figures for Cambridge when analyzed show some enlightening results. The method lost us the services of J. B. Priestley, but gave us Wilson Harris. Both these men would have enriched Parliament, though in different ways. Mr. Harris is the editor of the *Spectator* and a writer of remarkable experience and judgment upon international affairs. But it is not only upon the policies of statesmanship that he can write and speak with gravity. He has a concern for the life and witness of the Christian church; readers of the *Spectator* find therein serious and timely discussions of the problems and tasks in which the best minds in the church are engaged. I think he would have made a useful member of the "anti-tommy-rot" society which appears in a novel by George Birmingham. If he is a watchdog, he is formidable, but perfectly good tempered and fair and never lacking in humor. A strong argument for the privilege the universities enjoy in being permitted to elect their own representatives to Parliament is to be found in their frequent habit of electing independents, many of whom would find no way open to them through ordinary party channels.

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And So Forth

A table in the *Observer* gives the occupations of the new Labor members of Parliament as follows: professional men (lawyers, doctors, journalists, technicians, teachers, civil servants), 196; proletarian occupations, 77; trade union officials, 84; professional services, 9; miscellaneous, 38. The chief difference in these totals from those represented in the ranks of Labor in Parliament in previous years lies in the percentage of trade union leaders. In 1918 they constituted 95 per cent of the Labor members; in 1929, 40 per cent; in 1931, 60 per cent; in 1935, 50 per cent; in the present election, 19 per cent.

Trade disputes are causing trouble. The most important at present concerns the demand of the railway men for a minimum rate of £4 10s. a week, and for a week of 40 hours. No agreement has been reached, but a meeting of the two parties to the dispute is called for this week.

The lonely parish of Tristan da Cunha is to have a new chaplain, A. E. Handley.

EDWARD SHILLITO.

Chicago Greets Victory Calmly

Observation of V-J Day Centers Mainly in Homes—Plans Are Announced for 15th Religious Education Week

CHICAGO, Aug. 15.—This is written the morning after Chicago's celebration of the end of the war. Most people stayed at home close to their radios or gathered in little knots with their neighbors in front of their houses to talk happily, tearfully. "This is good news to you," was the customary greeting to those with members of their families in the armed services. In the Loop thousands milled up and down the streets, for the most part aimlessly. But it was a sober crowd; there was a tide of feeling still "too deep for sound or foam." There was little drunkenness and still less vandalism. Police reported that it was the most orderly demonstration they had ever seen. Some people rushed to the churches, but their number was small. Many pastors hurried to homes where the knowledge that a loved one would not return made this an unspeakably poignant hour.

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Schedule for Religious Education Week Is Announced

"Character for a free world" is the slogan under which the 15th annual Religious Education Week will be celebrated across the nation and in Canada Sept. 30-Oct. 7. Forty denominations and 183 state, provincial or city church councils will participate. The re-enlistment or new enlistment of Sunday school pupils heading up in Rally Day will have the primary emphasis, Roy G. Ross, general secretary of the International Council of Religious Education, said in the first release concerning this year's plans issued here last week. Monday night of the week is designated as leaders' night, to be used for leaders' conferences or the opening of leadership schools. Tuesday night is family night, to be used in family fellowship in local churches and emphasis on religion in family life. Friday night is designated for youth rallies. Oct. 7, World Communion Sunday, is to be used to emphasize world peace and fellowship through world faith in God and faithfulness to him.

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'Old-Fashioned Revival' Comes to Chicago

A head-on challenge of the right of peripheral religious groups in America to appropriate certain treasured religious terms is being made here by the Chicago Council of Applied Religion. From Aug. 20 to 31 this body, a branch of the Peoples Congress of Applied Religion with headquarters in Detroit, will conduct an "old-fashioned revival" at Metropolitan Community Church. The theme of the meeting will be "true religion." Virgil Vanderburg of the Peoples Church, Detroit, who is arranging the services, describes "true religion" as a return to the faith "that stands against race prejudice and discrimination; that believes that all people are entitled to good housing and health protection, social security and jobs; that fights shoulder to shoulder with the people in their struggle for these things." Among the clergymen who will conduct the services are Claude Williams, industrial chaplain of the Detroit presbytery, Don West of the Rosenwald Foundation, and Owen Whitfield, vice-president of the United Cannery, Agricultural, Packing and Allied Workers of America, C.I.O. Meanwhile, a large committee representing independent religious groups of the city which criticize denominational bodies for lack of "true religion" and for departure from "fundamentals of the faith" are planning a city-wide evangelistic service this winter "to bring America back to God."

* * *

Legislative Council Makes Valuable Contribution

The Illinois Legislative Council, research bureau established by the 1937 general assembly to correlate information for legislators and state officials and for individuals or agencies interested in the dissemination of public information, is an institution in which Illinoisans have reason to take pride. In the past eight years the council has prepared 68 comprehensive studies on questions demanding legislative attention. Its current annual report contains the catalogue of these studies, most of which present a resumé of the practices and provisions of other states. The council's 69th report is the study of adoption laws used in drafting the recently enacted adoption law for Illinois, which ended the traffic in babies, a situation becoming a scandal in the state. Richard G. Browne, on leave from Illinois State Normal University, is acting director of the council while its director, J. F. Isakoff, is in military service.

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And So Forth

A Rochdale institute, with four weeks at Lake Geneva and four on the campus of George Williams College here, will be held Sept. 9-Nov. 2 for persons looking forward to employment in cooperative enterprises and for personnel now employed in them.

The Lutheran home finding society of Chicago, an agency of the Norwegian Lutheran Church, has been made the child-placing welfare agency of the United Lutheran and the American Lutheran churches in the Chicago area. This is evidence that the churches within the National Lutheran Council fellowship are moving together.

A Catholic nisei center sponsored by the Catholic Youth Organization and directed by two Maryknoll missioners, Leopold Tibesar and Theophilus Walsh, was opened here last week. It will serve nisei, of whom the majority will be non-Catholic, in finding homes, jobs and recreational opportunities. According to the *New World*, official organ of the Chicago archdiocese, it is expected that many of the children will be enrolled in Catholic schools.

CHARLES L. VENABLE.

UNRRA Requests Scriptures

The British and Foreign Bible Society is seeking to meet the request of UNRRA for Bibles in Polish, Czech, French, Serbian, Greek and Norwegian, according to Religious News Service. Two thousand volumes can be made available immediately, and 25,000 Bibles, 50,000 New Testaments and 100,000 Scripture portions are being sent at once to Holland. However, hundreds of thousands more will be required.

Farm Income in South is Lowest

National Increase Still Does not Mean Widely Spread Benefits—Closing of War Plants Brings Problem

NASHVILLE, Aug. 13.—An unduly large proportion of the nation's farmers in the lowest farm income brackets are in the south. The Federal Reserve Board recently reported farm income on the whole as the highest in history—up by 160 per cent; but, as with industrial income, millions do not enjoy the benefits. Of the total income, 88 per cent goes to one-half of the farmers; 40 per cent of the farmers received an average of only $700 a year, and 10 per cent received less than $130. During the past five years the farm population has decreased by 3,203,000 in the south, by only 1,876,000 in the rest of the nation. Most of these southern farmers went into war production plants, where the cutbacks after the war will be sudden and severe. It is hoped, however, that the enormous equipment built for the southern war industries, together with the recently won favorable adjustment in freight rates for this region, will induce industry to continue operation of the plants.

* * *

Low Wages in South May not Continue

The lower wage rates obtaining in the south have brought in a great deal of northern capital, but the growth of unions and the increasing likelihood that Congress will raise the minimum wage enforceable under the wage-and-hour panels to not less than 65 cents an hour may soon cancel out that "advantage." The growing conviction that low wages are bad for business as well as bad morally is beginning to change the social climate hereabouts. The 5-cent per hour increase authorized by the War Labor Board has brought the adoption of a 55-cent an hour minimum in 321 industries, with scores of others to follow. Some 400,000 workers enjoy this small raise, but there are millions, including those in intrastate and non-war production industries, who do not.

* * *

Negro Labor Advances in War Industries

The Southern Conference for Human Welfare recently presented to the Senate committee on education and labor statistics showing that, under the Fair Employment Practices Committee and in war production plants, the increase in employment of Negroes in the south, while not yet in proportion to their numbers, has been encouraging. Although in most southern cities the ratio of those employed is only about one-half as great as their proportion to the population, in such cities as Birmingham and Richmond it is only about 2 per cent under the latter figure. Even the 50 per cent average is a notable increase over the situation in prewar industry.

* * *

Advent of Cotton Picker To Change Economy

The famous Rust brothers have turned their cotton picker and its patents over to the Allis Chalmers company, which, with the International Harvester company, promises the cotton kingdom a mechanical picker that will work. Each machine, it is said, will do the work of from 100 to 150 hand pickers. This means industrial farming to an increased degree, and the moving of the cotton kingdom into the richer delta lands, to Texas and other richer soils. The scare tales that this movement means increased indigence for poor white and colored cotton pickers have some claim to credence, but only as a transitional episode. The cotton picking season lasts for but a few weeks of the year. The movement toward non-cotton farming is on the increase, greatly to the benefit of the poorer tiller of the soil. The mechanizing of cotton raising will further discourage the small farmer from slavery to the cotton bale, so that he will turn to livestock, to a "live-at-home" economy and to production quite as profitable as cotton and less eroding to the soil.

* * *

University of Texas May Lose Standing

The Southern Association of Colleges has put the University of Texas on probation pending a possible rectification of the action of the board of trustees in discharging President Homer P. Rainey. Unless such rectification is made within one year, the university will lose standing in the college world, as did the University of Georgia under Governor Talmadge's manipulation. The national Phi Beta Kappa is conducting an inquiry, and more than 600 educators have protested the board's action. Meanwhile, a group of progressives in Texas is trying to persuade Dr. Rainey to allow them to present him as a candidate for governor.

* * *

Surplus Gained at Expense Of Human Needs

In Tennessee the aged, the blind and the dependent children have been deprived of $1,679,870 in funds appropriated because, as the commissioner of welfare explained, the state could not secure the necessary number of welfare workers to validate names on the waiting list of applicants. In three years $600,000 was turned back to the state fund and added to a surplus of which a business-minded state administration was very proud. A survey by the welfare department has shown a rise in the cost of living of 43 per cent over 1941 and 8½ per cent over last year. The commissioner promises to increase security payments to meet the increased cost.

* * *

And So Forth

Negro physicians in Nashville have entered suit to compel the management of the city hospital to allow them to attend Negro patients there. They promise to carry their case through federal courts if necessary on the plea that refusal to allow any minority such rights is contrary to the 14th amendment.

The offices of the Methodist and Southern Baptist denominations here report a total annual circulation of more than 27,000,000 copies of their church publications.

Four-H club enrollment in Tennessee has reached an all-time high of 92,873.

ALVA W. TAYLOR.

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Debate Role of Collaborators

Barth and Brunner Differ—Maintain Niemöller Misrepresented—Fund Sent Berlin for Church Aid

GENEVA, Aug. 2.—The most exciting religious development in central Europe in July was a sharp controversy among some of Europe's leading churchmen. This controversy is significant of the post-conflict tensions which menace the unity of the churches in Europe. It started when Dr. Eugen Gerstenmaier, a little known Lutheran pastor of Germany, wrote two articles for the *Neue Züricher Zeitung* describing his participation in the attempt on Hitler's life a year ago July 20. Dr. Gerstenmaier is a complex personality. He worked with the German church foreign office, which was virtually collaborationist toward the nazis. He was captured in the S.S. net put around the Wehrmacht building after the attempt on Hitler. He was said to have been imprisoned and tortured as a result.

* * *

Karl Barth Replies

Karl Barth, the famous theologian and resistance leader, still smarting from the fresh eclipse of his friend, Martin Niemöller, replied. He observed that it looked as if the wave on which Niemöller "was meant to descend into the abyss would on the other hand carry Eugen Gerstenmaier on its crest to the top, not without some assistance from this man himself." Barth remarked it is strange that other resistance leaders had not been aware of Gerstenmaier. But even if his story were true, Barth said, "it does not validate him as the man in whom one must now place confidence for 'the genuine rechristianization' of Germany." The theologian charged Gerstenmaier was involved in the movement "primarily concerned in the evil—and vain—attempt to reconcile the Confessional Church with the 'German Christian' movement." He described him as one "who during the decisive years showed not a spark of understanding for honest ecclesiastical action and who did not lift a finger in the direction which was plainly indicated at the time, but who simply trimmed and finessed."

* * *

Brunner Defends Gerstenmaier

Because of Barthian insinuations that Gerstenmaier was affiliated with the ecumenical movement, the World Council of Churches here published a 6-point statement. In it, W. A. Visser 't Hooft, general secretary, declared that the council is "not tied up with any single person or group" in Germany. He said that Gerstenmaier had no ecumenical blessing and listed names of Germans, since killed in concentration camps, with whom the council had maintained relations during the war. Meanwhile, another famous theologian, Prof. Emil Brunner of Zurich, published a defense of Gerstenmaier, a former pupil. Brunner cited evidence that Gerstenmaier had been involved in the anti-nazi conspiracy. He added that he himself had been in on part of the secret that an attempt would be made on Hitler, stating that "for years we feared for his [Gerstenmaier's] life." He said Gerstenmaier had reached the decision that protesting would mean martyrdom but not end nazism and that one must do something to "cut off the dragon's head."

* * *

Says Niemöller Was Wronged

Saying that he felt Niemöller had been misrepresented in the famous recent interview and been done an injustice in America, Brunner asserted that Gerstenmaier was one of the few churchmen who took "the inwardly and outwardly dangerous way of Christian conspirator." He added that any Christian teacher would answer negatively a question whether a Christian could participate in deceit, revolution and murder but said Gerstenmaier had reached the decision that he must. Brunner concluded that "we Swiss must leave it to the Germans to decide how they are going to put their ravaged church house in order again and not try to hinder this reconstruction by the renewal of old conflicts."

* * *

German Churchmen Repent

Meanwhile, expressions received here from German churchmen are marked by deep humility and penitence. In a sermon, Pastor Asmussen, a Confessional champion, declared that the Germans cannot escape the question of guilt. He added that they must answer to their people, the world and God. Both confessions of the church had been guilty of silence. "For long decades we tried to come to terms with world conceptions in which there is no ultimate truth. Instead of saying 'no,' we said 'as well as.'" In a pastoral letter, Roman Catholic Archbishop Conrad Groeber of Freiburg asked: "Are we not obliged . . . to atone for these crimes against the blood of others and to pray for those who were killed by the thousands?"

* * *

Herman Takes Aid to Berlin Churches

From the churches of Berlin and Brandenburg province, newly led by five old Dahlem supporters of Niemöller who have all been in concentration camps, with

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Otto Dibelius as new bishop, came a declaration: "Guilt lies on us all, and in consciousness of this guilt we bow before God." The first word of the church must be one of repentance, it said, for what happened to the Christian martyrs in camps might not have come if Christendom had had more faith and more courage, instead of letting itself confuse the conscience and soften the Christian judgment." The World Council's first American representative to enter Germany, Stewart W. Herman, Jr., former pastor of the American church in Berlin, has arrived there with news of the council's first grant to the German church —$180,000 for wooden buildings, literature and pastoral transportation.

* * *

American Churches Open in Paris

In Paris, the two American churches have reopened. The Episcopal pro-cathedral, the American Church of the Holy Trinity, has been named the official U. S. army church. Dean F. W. Beekman, who has returned from an interim in the states, is its rector. Clayton E. Williams, Presbyterian, has returned to the pastorate of the interdenominational American church, where chaplains also assist in services. Hoodlums or anti-Protestant or anti-Anglo-Saxon elements appear to be responsible for recent almost simultaneous firing of the pro-cathedral altar and furniture damage in St. George's English church. Mrs. Jefferson Caffery, wife of the American ambassador, a strong Catholic, recently attended a ceremony marking distribution of 10,000 cases of food, soap and medicine from the war relief services of the National Catholic Welfare Conference, Washington.

* * *

Dr. Boegner Impressed by Clericalism in America

Dr. Marc Boegner, head of French Protestantism, writing impressions of his recent trip to America, devoted himself exclusively to The Christian Century series of articles on Catholicism in America. Noting that Europe threatens to escape Catholic influence and that Latin America has internal troubles, Dr. Boegner said "there is only one place in the world today where the stability and wealth of the church will not be menaced, and that is the United States. The stake is considerable, but it's worth the effort."

* * *

'Be Patient with America,' Visser 't Hooft Asks

In an interview in the same paper later, Dr. 't Hooft observed that the American does not comprehend that the 19th century is dead and that Europe is at a critical turning point. Americans, he said, feel the idea of liberty is enough and do not grasp the urgency of social justice. He compared this lack of understanding to a gap like that between Vichy and occupied France and urged patience. It is for Europe to demonstrate that the American and Russian systems are not the only alternatives. The sort of system Europe adopts for the future depends on the expression Christians give to their faith, he said.

* * *

And So Forth

The Protestant Youth Council of France, comprising five Christian youth move-

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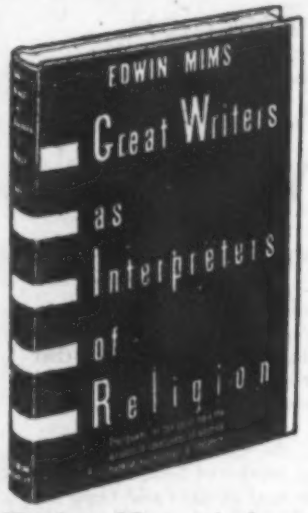

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ments, is preparing a religious correspondence course of 12 lessons and plans an ecumenical youth conference for next summer.

Archbishop Lehtonen of the Finnish Lutheran Church telegraphs that "vigorous" church activities have been permitted under the Russians, that "profound need" for material relief exists and that Finnish missionaries just returning from Japan see "great new possibilities for the Christian church" in postwar Japan.

A young Czech Y.M.C.A. worker returned here reports Russian occupation forces are not interfering with religion in his homeland. He says he observed interest of Red soldiers in Protestantism. Similar interest is reported from Rumania.

In Holland, the Dutch Reformed Church has issued a strong declaration on social righteousness which demands the end of the black market, stern measures against profiteering, avoidance of "the curse and shame of unemployment," and a just social order in which the worker is recognized as a collaborator.

Celebrating its 25th anniversary, the Swiss Association of Protestant Workers and Employees called for an equitable, planned economy.

The first American delegation to arrive for work with the World Council of Churches—on "D-D Day"—includes Stewart Herman, Jr., United Lutheran Church; S. C. Michelfelder of the Lutheran World Convention; Benjamin J. Bush, representing the Presbyterians; and the writer.

ROBERT ROOT.

Interracial Ordination

Negro Minister Preaches at Ceremony for North Carolina Colleague

LANSING, N. C., July 29.—Southern Presbyterian history was made today in this North Carolina hill country when a Negro pastor, C. H. Williams of North Wilkesboro, preached the morning sermon in Lansing Presbyterian Church at the ordination and installation of K. J. Foreman, Jr., recent graduate of Union Theological Seminary in Richmond, Va.

According to the *Skyland Post*, country weekly serving the area, Mr. Williams "is a former moderator of the presbytery and was appointed to this important duty on the commission by Winston-Salem presbytery in tribute to his ability as a speaker and his devotion as a pastor." The *Winston-Salem Journal* in covering the occasion quoted Stated Clerk P. J. Garrison, Jr., as saying that, so far as is known, this is the first time in recent Presbyterian history that a Negro has been chosen to preach at the ordination of a white minister.

Union Theological Seminary Offers Scholarships to Veterans

Union Theological Seminary has inaugurated a program to provide $60,000 in scholarships for returning veterans and to present the claims of the ministry to service men. The seminary is publishing a series of leaflets for distribution through chaplains and other channels to prospective candidates for the ministry. Although the government grants to veterans who wish to enter school will go far toward meeting routine expenses, the scholarships will be offered to men with family responsibilities and men who wish to accelerate their courses without the necessity of carrying heavy remunerative field work. Already twelve veterans have matriculated in the seminary. A former chaplain will aid in coordinating courses.

Enemy Proves Faith

'Kamikaze' Pilot Crashes Plane Rather than Bomb Fellow Christians

NEW YORK, Aug. 14.—The story of a Japanese *kamikaze* pilot who risked his life to prove that he was a Christian has been relayed to Religious News Service by Clarence W. Hall, editor of the *Link*, from Okinawa where he has been visiting on his tour of Pacific service units. Just after one of the most desperate attacks by the Japanese suicide pilots on the island, a plane, following the others, dove straight for the airstrip, disregarding the fierce anti-aircraft fire, then landed in the nearby ocean. The pilot dragged himself onto the beach and lifted his hands in surrender. As Chaplain Roy N. Hillyer approached, he pointed to the cross on the latter's uniform, then placed his hands on his own heart.

An interpreter was called to hear the prisoner's story. The man was a Christian, convert of a mission in his home town. For two years he had been in prison for refusing to fight. Finally he was ordered to submit to training as a *kamikaze* pilot or be shot as a traitor. This was his first mission, and, true to his original vow not to "commit murder against my fellow Christians," he had found a way to lag behind the others, then jettison his plane, running the risk of being shot down or exploding his bombs when he crash-landed in the water. He indicated a willingness to suffer whatever punishment might be ahead of him as a prisoner of war, but said that if he lived to see the end of the war he wanted to return to Japan to be trained as "a Christian missionary to my people."

The Church Roll

Judge Clifford P. Smith, twice president of the Christian Science society and for a 15-year period editor of the Christian Science *Journal*, *Sentinel* and *Herald*, died Aug. 8 in Waban, Mass. His widow, Myrtle Holm Smith, is president of the Mother Church of Christian Science.

Recent additions to the staff of the Board of Education of the Methodist Church, Nashville, are Charles E. Schofield, formerly president of Southwestern College, Winfield, Kan., who becomes editor of adult church school publications; J. Emerson Ford, formerly pastor of St. Paul's Methodist Church, Orangeburg, S. C., now editor of youth church school publications; and J. Edward Lantz, formerly pastor of Portage Park Church, Chicago, and instructor in speech at McCormick Theological Seminary, who is to be Dr. Ford's associate.

Janet Murch, 15-year-old high school student of Everett, Mass., and a member of the Everett Church of Christ (Dis-

ciples), has been named winner of the nation-wide contest for the best 750-word statement of the case against peacetime military conscription sponsored by the "Forerunners," national high school youth organization.

Edward Scribner Ames has retired as dean of the Disciples Divinity House at the University of Chicago, and will henceforth serve as dean emeritus.

Rachel Storr, daughter of the late Canon Storr, Anglican archdeacon of Westminster, and a graduate of Oxford, will, according to Religious News Service, be ordained a Congregational minister in London Sept. 10. Miss Storr will become assistant minister of the Claremont Congregational Central Mission in London.

Harry W. Myers, a Presbyterian missionary in Japan for 45 years and at one time president of the Central Theological Seminary at Kobe, died in Bronxville, N. Y., Aug. 5. Dr. Myers had returned to this country on the first repatriation voyage of the Gripsholm in 1942.

Edward K. Ziegler is leaving the pastorate of the First Church of the Brethren in York, Pa., one of the largest in the denomination, to become professor of Bible and religious education at Manchester College, North Manchester, Ind. He will be succeeded by Bernard N. King, formerly of McPherson, Kan. Dr. Ziegler was stationed in India before going to the pastorate in York.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

The Beautiful Cheat (Univ.) *Comedy.* A sociology professor studies "wayward" girl unaware that she is only pretending to be a delinquent. *Very dull.* M, Y

Bedside Manner (UA) *Comedy.* Test pilot pretends neurotic symptoms to gain attention of woman doctor, changes her mind about leaving town for research in city. Situations silly beyond belief mar this effort of capable performers. *Ridiculous.* M, Y

A Bell for Adano (Fox) Wm. Bendix, John Hodiak, Gene Tierney. *Drama* from John Hersey novel about AMG officer's struggle to administer captured Italian town with view to its spiritual rebirth, hampered by army red tape, lack of understanding, so that his honest efforts result in his transfer elsewhere. Role of uncompromising general has been softened until dramatic conflict loses power, but essential truths come through, *stating effectively the case for tolerance and understanding* in relations with conquered peoples. Excellent individual scenes in a simple, honest film. M, Y

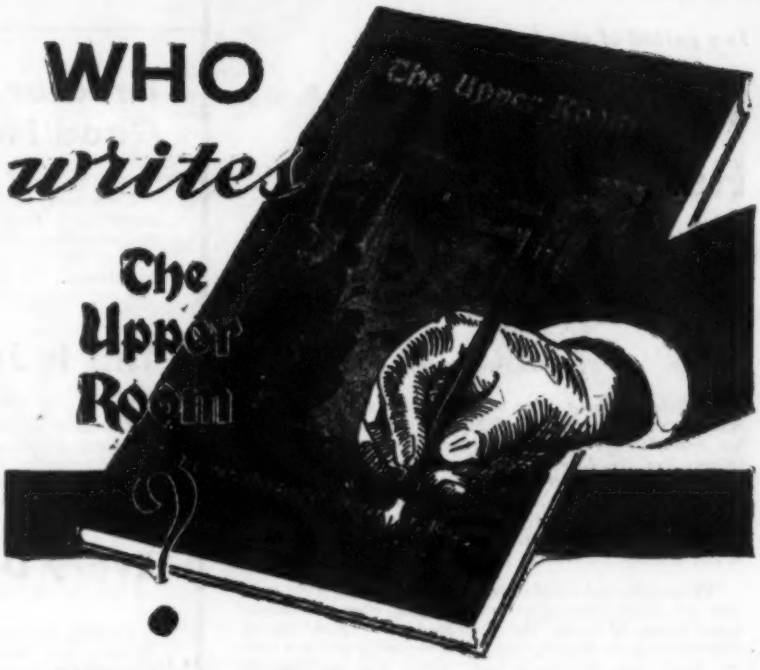
The Last Hill (Soviet Film) *Melodrama* based on dispatches from Russian correspondent during defense of Sevastopol called for epic treatment, but producers have lost chance by introducing incongruous elements (comic characterizations, a girl who incredibly appears repeatedly), so that film is more *unconvincing posturing* than tribute to heroic action. M, Y

One Exciting Night (Univ.) *Melodrama.* Murder in a wax museum, with gangsters and rival newspaper reporters. *Obvious,* hackneyed material. M, Y

BEST CURRENT FILMS

For Family: Here Come the Waves, Meet Me in St. Louis, National Velvet, Practically Yours, Roughly Speaking, Sunday Dinner for a Soldier, Thunderhead, Wonder Man.

For Mature Audience: The Clock, The Corn Is Green, Counter-attack, The Fleet that Came to Stay, A Medal for Benny, Music for Millions, The Picture of Dorian Gray, A Song to Remember, Thunder Rock, A Tree Grows in Brooklyn, To the Shores of Iwo Jima, Valley of Decision. 8-29-45



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